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# LEND A HAND.

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A RECORD OF PROGRESS.

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THE success of the government in keeping cholera from the United States last summer is naturally matter of pride and congratulation. There is good reason to believe that, with the experience thus gained, similar methods may prove effective in another year.

With the pride of success, however, has come in the effort to do what is in itself impossible, and what is undesirable, were it possible. Under the aspect of a bill for the regulation of quarantine, a committee has introduced into Congress a bill for a suspension, for at least a year, and probably a longer time, of all emigration into the United States from Europe and from Asia.

From what reason Africa and Australia are excepted from this sweeping sentence, it would be difficult to say. Neither of these countries has any patent which will save it from an invasion of cholera, and it would be difficult to show any good reason why they should receive a privilege which is refused to the two continents which of late years have supplied us with the largest immigration.

It is very probable that, before these lines meet the reader's

eye, the good sense of Congress, which may generally be relied upon in such an affair, will have taken the sting from the proposal in hand, and that a sensible act, making the regulation of quarantine a national affair, and not an affair of local health boards, will have been passed, which shall not propose the stringent measure of "Chinese exclusion" which is proposed in the first frenzy of our success. The country had ample experience for the formation of such an act; and, fortunately, in the different public boards of health, pauperism, and crime, the country now has experts, second to none in the world, who can suggest the proper methods by which that experience shall be put in action. But such an act will not attempt what is in itself impossible, the exclusion of all immigrants from Europe and Asia. It should rather attempt to control, than to prohibit, the emigration, which is one of the great national benefits of the United States; and to put it upon such a footing at once that farther legislation for many years may be unnecessary.

Reports of our consuls for many years have shown that it is quite possible to arrange in Europe a system of inspection which shall screen off, before they start, most of the paupers, idiots, insane, and other persons, of whom the care really belongs to the country where they contracted their disease. Fortunately for us, the customs and legislation of Europe and Asia are so strict, that we have ready-made the great part of the system which is necessary for screening or sifting our foreign immigration. A Prussian or Bavarian peasant does not leave his home, and travel to the sea-board, in the free and easy way in which we travel in America. He has to give an account of himself at every step. He must ask and obtain permission for all he does. It is easy for an American consul to learn his history, and equally easy for him to notify the government to which this man owes allegiance whether the United States will or will not receive him when he has crossed the Atlantic. It is easy for this nation to say that we will not receive people who have been paupers or criminals or inmates of an insane hospital within a given number of years,

and to insist that we will not receive people who cannot pass a reasonable surgical and medical examination. Proper legislation in such direction, providing for European inspection, would save the necessity of sending these poor creatures back again over the ocean, and would relieve our public institutions and public funds from much of the burden which has been unjustly thrown upon them.

It must be doubted whether the "Chinese policy," or the "Japanese folly," as we used to call the exclusion of one race from the land of another, is possible without a violation of most of our treaties with European countries. If not, the act of exclusion must rank as almost an act of war; and it must be thus considered in all discussion of it. But every nation has a right to say on what terms it will receive subjects or citizens of another state. It is this right, which we have left unused so long, which we now propose to assert. That is, we propose now to state the conditions on which such citizens or subjects may enter, if they wish to remain. The conditions generally agreed upon are the very reasonable conditions that they shall not be helpless and without helpers; they shall not be blind, deaf, or chronically diseased; especially they shall not be idiotic or insane; and that they shall not belong to the criminal class, as, for instance, that they shall not have been prisoners in places of detention in the country which, for its good, they propose to leave.

Beyond these conditions, however, there are other conditions which have been proposed, some of which are reasonable. General Walker proposes that we should demand that a man or woman shall not start as a beggar. As an evidence that the emigrant has been able to earn his living, he proposes that he shall pay an import duty of one hundred dollars, to be refunded to him if he return to his native land. Another proposal suggests that no one not well enough educated to be able to read, shall be permitted to come. It is rather a vague line by which to measure education, but it is a convenient one. The suggestion is, that if the country which reared a man has not taught him to read, he is worth nobody's hospitality. He

must stay at home till his education has come thus far. We now exact a small sum, called "head-money," which is really an insurance by which the whole body of immigrants pay for the care of those who become inmates of public institutions. But it is not a sufficient fund to meet the expense of such care, were it possible properly to distribute it. And it is not possible to distribute it, were there any adequate fund to divide.

I do not believe that a high import duty is desirable. Doubtless it would screen off many whom we do not want. But, by the same method, it would screen off many whom we do want. And it would let in the accomplished "cracksmen," burglars, thieves, and other professionals of crime, of whom we have quite too many. In the line of education, what we want is men who have been trained to use hand and eye and brain. Many a man who can read has not had such training, and the test cannot be said to be a very successful one, though so easily applied.

There are other conditions to be considered beside those which attach to the emigrant.

The country which receives him may be ready for him, or may not, and the government of that country is the proper judge regarding this.

Generally speaking, it is a misfortune to have the emigrant arrive at or near the beginning of winter or in winter. The common sense of the emigrant ought to settle this — to a certain extent does — but not so far but that the statutes might intervene. It would be very easy to let Gen. Walker's import duty apply at certain months in the year; and, better than this, it would be well to arrange a sliding scale, so that when the reservoir was for the moment full the gate might shut down upon the in-flow, and the emigrant have to wait in his own home for another year.

Meeting the average arrangements of the steamship companies, who are no more fond of winter voyages than their passengers are, we might take March as the first month for untaxed immigration. Suppose, then, that it was determined



for a given year that three hundred thousand should be the number of new settlers to be received in that year. Suppose it has been determined that no emigrant shall be received who has not passed a consular examination, and received a consular certificate. The consuls would send, as often as once a week, a telegram to the Emigration Bureau at Washington to say how many certificates they had issued. Once a week the bureau would publish the number, to the great convenience of all concerned — employers of labor, carriers and agents of transportation. When the fatal number of three hundred thousand came within sight the President would issue his proclamation, warning consuls that they must issue no certificates after a certain date, which he would fix. All persons without a certificate would be obliged to pay the import duty, or to return in the ship which brought them, at the charge of that ship's owners. Here would be a restricted emigration — restricted by the conditions of the emigrant, and the conditions of that good-natured friend of mankind, who begins to feel that he has some rights himself, whose name is United-States-of-America.

All this implies that there will be a Bureau of Emigration, with the business of knowing something about it. It is a strange thing to say, but there is no such National Bureau now. A department of the Treasury Department keeps the number, sexes, nationality, and so forth, of those who arrive. But what becomes of them, who wants them, what they want to do, what they can do, and what they do do — this no man at Washington knows, or pretends to know. If a man be of copper color, and be named Painted-Hog, and belong to the Ogillelah tribe, there is a sub-department at Washington which will tell where he is; nay, will send a regiment of soldiers after him if he leaves that place to go to another. He has to be content with the condition to which he is born. But if John Sullivan lands from Queenstown, and asks where his father is, or where his brother is, who landed a week ago, this good-natured Mr. United-States says, "What do I know? what do I care?" If he says, "Where shall I go, please?"

I am a linen-man," Mr. Uncle-Sam says, "Go as you please; do not bother me. Go to the dogs, or go to heaven — it is all one to me."

The prospect of a Bureau of Intelligence, which will tell emigrants in Europe something of their real prospects, and which, when they arrive here, may do something for their direction, is one of the hopes which is quickened by the emigration discussion of to-day.

The new emigration act, as its principal points, should found such a bureau of information.

2. It should direct close inquiry into the antecedents of emigrants by consuls, giving them authority to issue passports for emigrants who can pass the prescribed examination, and to refuse such passports to all others.

3. It should give authority to the President to suspend emigration after a certain maximum of emigrants have arrived in a given year.

4. This suspension should be effected by placing a high import tax on the emigrant himself.

5. The length of quarantine to be placed upon all persons arriving from infected ports should be so great as to make it undesirable for them to start from such ports.

These are probably the conditions of emigration at which the average good sense of the country has arrived, and it cannot be difficult to frame an act which will command nearly unanimous assent for such provisions.

## BABY-FARMING.\*

BY FREDERICK A. BURT.

AN ACT to provide for the licensing and regulating of boarding-houses for infants was passed by our last Legislature, and took effect on the first day of June as Chapter 318 of the Acts of the year 1892.

This statute brings under the supervision of public authority every infant in the commonwealth under the age of two years who is boarded apart from its parents — except such as may be boarded with their own relatives — and includes all such infants as are taken by any person, society, or institution for the purpose of giving a home to or adopting them, or of getting them adopted by others.

Its object is to protect the life, and secure the safety and proper treatment, of such infants by their keepers in healthy homes, and incidentally to break up the pernicious traffic in babies so long carried on in many of the baby-farms.

The statute aims to accomplish its object by requiring that certain reports respecting such infants shall be promptly made to the State Board of Lunacy and Charity, and by providing for a system of visitation and investigation of every such case by that board, with power to make such recommendations as it shall deem expedient, to the person having the infant in charge, respecting the care and custody of such infant, with authority, in case its recommendations are not complied with, to make application to the courts, to which the necessary power is given to make and enforce such orders in regard to the care, custody, protection, and maintenance of such infant as the justice or judge shall deem for the best interests of the child; and by declaring that whoever gives

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\* Report made to the Conference of Child-Helping Societies, Boston, November 28, 1892.

such an infant to any person for the purpose of placing such infant, for hire, gain, or reward, under the permanent control of another person, shall be deemed guilty of the abandonment of such infant, and that the person who received such infant for such a purpose shall be deemed guilty of aiding and abetting the abandonment of that infant, for both of which offenses a severe penalty is provided. Provision is made to prevent the aggregation of infants in any place by the establishment of a system of annual licensing of suitable persons and premises for a limited number of infants by the State Board of Lunacy and Charity, involving a careful investigation of the applicant's ability and fitness for the business, and a rigid sanitary inspection of the premises to be used for the purpose.

I shall not need to defend or justify this statute in this conference of child-helping societies, for its humane and beneficent provisions have already received your hearty approval. Its requirements are so simple, so far as the person taking infants to board are concerned, that all can readily understand them. If they want to board one infant they can do so without let or hindrance from this statute, but they must report the fact of such taking within two days thereafter to the State Board of Lunacy and Charity. When the infant dies, or is taken from their care, they must report that fact also within two days thereafter, or risk the penalty of imprisonment not exceeding one year. But if they wish to board more than one infant under two years of age at one time they must first get a license from the State Board of Lunacy and Charity. This they can obtain without any expense, but they must be competent persons, and live in suitable premises in a healthy location. They must then promptly report every infant received or discharged, for if they neglect to do so the license will be revoked, and they cannot get another.

Any person, society, or institution who places an infant under two years of age at board with any person not related by blood or marriage to the infant, whether in a licensed or unlicensed place, must report the fact of such placing to the

State Board of Lunacy and Charity within two days thereafter. They can then expect that its welfare will be looked after by an officer of the State Board, who will notify them of any neglect or ill-treatment of the child. Any person, society, or institution who takes another's infant under the age of two years into their care for the purpose of adopting it, or of giving it a home without adopting it, or of causing it to be adopted by a third person, must *first* ascertain the true name, age, and birthplace of the infant, and the true name and residence of the parent or parents of such infant, and keep a careful record of the same, with the date of such reception. They must give immediate notice in writing of such reception to the State Board of Lunacy and Charity, and must also give notice of the discharge or disposal of said infant within two days thereafter. Thus only can they avoid the pains and penalties of the law.

Whoever desires to obtain a license to maintain a boarding-house for infants can get the necessary application-blank from the Department of Out-Door Poor at the State House for the asking, either in person or by letter. He must then fill out the application and sign it, using his own Christian name in full, and present it to the Board of Health of the place of his residence for approval, for no license can be granted by the State Board of Lunacy and Charity without such approval first obtained, except in the city of Boston, where such approval is not necessary. I think it proper to state here that this excepting was made at the request of a representative of the Board of Health of this city. Having obtained the written approval of the Board of Health, they must forward the application to the Superintendent of Out-Door Poor at the State House. The receipt of the application will be promptly acknowledged by him, and a medical visitor will then call upon the applicant and inspect the premises and surroundings. That officer will make a written report of his visit and inspection, and, if he approves of granting the license, he will specify how many infants under two years of age can safely be permitted to be boarded there. This report

will be the basis of the superintendent's recommendation to the board and its action thereon at the next monthly meeting. The applicant will be immediately notified of the granting or refusal of the license. When it is granted, a neat form of license, displaying the arms of the Commonwealth, is numbered and filled out with the name of the licensee, the number of infants permitted to be boarded at one time, and a description of the particular premises in which the business may be carried on. It is then signed by the chairman of the State Board of Lunacy and Charity in its behalf, and countersigned by the Superintendent of Out-Door Poor, and by him mailed prepaid to the address of the licensee. The Board of Health of the licensee's place of residence must then be notified by the State Board of the issuance of the license. Every license issued expires on the 31st day of May next ensuing, and can be revoked at any time at the discretion of the State Board. No charge is made for a license, and every licensee is immediately furnished, free of charge, a record-book, of the form prescribed by the State Board, which every licensee is required to keep. This book is in the form of stub and two coupons. The stub remains the property of the licensee, and the coupons are to be detached for the required reports of the taking and discharge of each infant. Upon the stub must be recorded the name, date of birth, and birth-place of the infant and its condition when received, the names and residence of its parents, the date of the receiving of such infant, the name and address of the person from whom it was received, the date of its discharge, and the name and address of the person to whom it was discharged. The book also contains a copy of the new statute and all older ones now in force "for the better protection of infants." Most applicants are licensed to keep but two infants at a time, but a very few with special facilities are permitted to keep three, while three places designed as temporary homes in emergencies are licensed for four. If a licensee removes to a new residence, a new license for those premises is necessary, and must be obtained in the same manner as the first.

The statute has now been in force just six months. During this time the department has received 166 applications for licenses. One was withdrawn, 11 were refused, 135 were granted, and 19 await the board's action at its next meeting.

Seven licenses have been revoked and 127 remain in force, permitting the boarding of 307 infants in 35 cities and towns. There are vacancies enough in the places now licensed to supply all immediate demands for suitable boarding-places.

Twelve hundred reports have been received and recorded during the six months, representing 513 different infants, of whom 65 per cent. were reported as illegitimate.

There were reports of 139 infants boarded separately in as many homes, where, of course, no license was required. In these places the rate of mortality was 12 3-4 per cent. at the average age of five months; while in the licensed places it was over 29 per cent. at the average age of five months and ten days. One hundred and nine deaths were reported at the average age of five months and nine days. The average age of all these infants when taken to board was six months and twenty-two days.

These boarding infants may be classed in seven different groups, they being under the general supervision of that number of different agencies, such as the Massachusetts Infant Asylum, the Marcella Street Home, etc. A comparative table has been prepared, which shows that the rate of mortality among these several groups ranged from 26 per cent. to 35 per cent., while the average of all together is 24 6-10 per cent. Three of the groups show a rate of 28, 30, and 35 per cent. There appears to be room for improvement, but it must be remembered that no fair comparison of efficiency of supervision can be based upon the rate of mortality alone. All the other conditions must be taken into account, especially the age and condition of the infants when taken to board, and these conditions vary quite as much as the mortality rate.

The law has been received with evident satisfaction by nearly all the people engaged in the business of boarding

infants. Most of them welcome the inspection and supervision of public authority, and endeavor to comply with all the requirements. There have been, of course, numerous technical violations of the statute, but as yet no prosecutions have been deemed necessary. It has been the policy of the department, thus far, to first call special attention to the delinquency and require strict compliance with the law thereafter.

Concerning the old practice of receiving infants to be given away by baby-farmers for adoption, I think it safe to say that it has ceased altogether. Some few cases inherited from the old regime have been investigated, and a few new cases of such taking after June 1st have come to the knowledge of the department, but they were isolated cases of unobjectionable character. The State Board will investigate all offenses of this kind whenever they may be discovered, and, if necessary, prosecute the offenders in the courts. The Board has appointed and duly authorized two agents for this purpose.

The old familiar scenes of starvation and neglect of helpless infants in over-crowded baby-farms have passed away, let us hope, forever. The strong arm of the commonwealth is extended for their protection, and certainly many lives hitherto mercilessly sacrificed have been preserved.

Having knowledge of the large number of infants annually committed to the care of baby-farmers to be disposed of, it was feared that when the statute forbidding the practice should be put in force there would be a large increase in the number of infants found dead, or foundlings to be provided for. But such fears have been found to be groundless. The number of foundlings has not increased. Since the law went into effect, June 1st, the number of such infants committed to the custody of the State Board was 28. In the corresponding period of last year it was 29. I have not learned of any increase in the number of dead bodies of infants discovered during this period. This statute, however, was framed to prevent this possible consequence, and to help certain worthy cases not provided for by other statutes. These pro-



visions are embodied in Sections 14 and 15 of the Act, and may be considered together. They have been of the greatest benefit to a certain class of unfortunate young women, whose reputation in society has been in a measure protected by adequate assistance in providing for the immediate care of the child. In brief, Section 14 permits the placing of a child in the charge of the State Board of Lunacy and Charity for care and custody, to be reclaimed when the parent is able to establish his or her ability to support it. Section 15 permits the surrender of an illegitimate infant to the State Board of Lunacy and Charity for the purpose of adoption.

Of this latter class, most of whom under the old practice would have been left for adoption and an uncertain fate, with irresponsible baby-farmers, there have been 21 infants received by the Department of Out-Door Poor, which is entrusted with the business. Of these 5 died, 2 have been adopted, 3 were given back to their mothers at their own request, and 11 remain for adoption. The number of children placed in charge of the State Board for temporary care and custody is 22. Of this number 17 were illegitimate, plainly showing that nearly one-half of such mothers preferred to keep their infants with a little assistance, rather than surrender them for adoption. Five of this class have died, and 18 remain, of whom four are the legitimate children of deserted wives. Under these two sections 42 children in all have been received and provided for, of whom 37 are illegitimate.

It requires the consent of the State Board after a personal application before any of these children can be lawfully put into the care of the state for temporary support or adoption. This provision is found to be a sufficient check upon those who would unnecessarily seek to be relieved of the care of their infants. The payment of such portion of the expense of the child's support as they are able to earn, is one of the conditions of the board's consent to receive it.

On the whole, the law is working well. It has been successfully operated thus far without friction, and is accomplishing a world of good.

## [CHAP. 318.]

AN ACT TO PROVIDE FOR THE LICENSING AND REGULATING OF  
BOARDING-HOUSES FOR INFANTS.

*Be it enacted, etc., as follows:*

SECTION 1. No person shall maintain a boarding-house for infants unless licensed by the State Board of Lunacy and Charity. Whoever violates the provisions of this section shall be punished by fine not exceeding one hundred dollars or by imprisonment not exceeding one year, or by both such fine and imprisonment.

SEC. 2. Whoever shall, for hire, gain, or reward, have in his custody or control at one time more than one infant under the age of two years, unattended by a parent or guardian, exclusive of infants related by blood or marriage to the person having such custody or control, for the purpose of providing care, food, and lodging for such infants, shall be deemed to maintain a boarding-house for infants within the meaning of this act: *provided*, that if in any prosecution under this act the defendant relies upon the relationship of any of said infants to himself in defence, the burden shall be upon said defendant to prove said relationship.

SEC. 3. The State Board of Lunacy and Charity may grant licenses to maintain boarding-houses for infants, and may revoke such licenses in its discretion. Every application for such license shall first be approved by the Board of Health of the place, except the city of Boston, in which such boarding-house is to be maintained. The State Board of Lunacy and Charity and Boards of Health of cities and towns, except the city of Boston, shall annually, and may at all times, visit and inspect premises so licensed, and may at any time designate any person to visit and inspect said premises.

SEC. 4. Such licenses shall be granted for a term not exceeding one year, and a record thereof shall be kept by said State Board, which shall forthwith notify the Board of Health of the place in which the licensee resides that such

license has been granted, with the terms thereof. Every such license shall set forth the name of the licensee, the particular premises in which the business may be carried on, and the number of infants permitted to be boarded at one time in such premises, and shall, if so required by the State Board, be posted in a conspicuous place in such premises, and the number of infants specified in such license shall in no case be exceeded. No license issued as aforesaid shall authorize the holder thereof to keep an infant in any building or place other than that designated in the license.

SEC. 5. Every licensee as aforesaid shall keep a true and particular record, in such form as may be prescribed by the State Board, of every infant received, which record shall include the date of the receiving of such infant, the name and address of the person from whom such infant is received, the date of its discharge, and the name and address of the person to whom it is discharged.

SEC. 6. When such license is revoked the State Board of Lunacy and Charity shall note the revocation upon the face of the record of the license, and shall give written notice of such revocation to the holder of the license, by delivering the same to him in person or leaving it at the place of business designated in the license.

SEC. 7. Any person receiving under his care or control, or placing under the care or control of another, for compensation, an infant under two years of age not related by blood or marriage to the person receiving such infant, shall within two days after such reception give notice to the State Board of Lunacy and Charity of such reception and its terms, with the names, ages, and residences of such infant and of its parents, and of such persons, so far as known, to the person giving such notice: *provided, however*, that any person receiving such an infant from the Overseers of the Poor of any city or town, or from the Commissioners of Public Institutions of the city of Boston, or from any charitable institution incorporated by law within this Commonwealth, shall be required to report in such notice to said State Board only the

name and age of such infant and the name and location of the board or institution from which such infant is received.

SEC. 8. Said State Board, on receiving such notice or any information of such reception, may forthwith cause all the circumstances of the case to be investigated, and may make such recommendations, if any, as it shall deem expedient, to such persons in regard to the care and custody of such infant; and if the same are not complied with may, if it shall deem expedient, forthwith make application to any justice of the supreme judicial, superior, police, district, or municipal courts, or to the judge of any probate court, to make and enforce such orders in regard to the care, custody, protection, and maintenance of such infant as such justice or judge shall deem for the best interest of such infant, and as are not inconsistent with law; and such justice or judge may, on such notice to such parents and persons as said court shall order, then and from time to time make and enforce such orders.

SEC. 9. Any person neglecting to give such notice to said State Board, or refusing to give such information as it shall request, or refusing to obey such orders of such justice or judge, shall, upon complaint of a duly authorized agent of the said State Board, be punished by imprisonment in the House of Correction for not exceeding one year, or by fine not exceeding one hundred dollars, or by both such imprisonment and fine.

SEC. 10. Whoever gives to any person an infant under two years of age for the purpose of placing such infant, for hire, gain, or reward, under the permanent control of another person shall be deemed guilty of the abandonment of such infant, and upon conviction thereof shall be punished by imprisonment, if a man, in the House of Correction, and if a woman, in the Reformatory Prison for Women, not exceeding two years.

SEC. 11. Whoever for hire, gain, or reward receives from any person an infant under two years of age for the purpose of placing such infant under the permanent control of any other person shall be deemed guilty of aiding and abetting

the abandonment of such infant, and upon conviction thereof shall be punished by fine not exceeding one hundred dollars, or by imprisonment not exceeding two years in the House of Correction.

SEC. 12. The provisions of sections ten and eleven of this act shall not apply to the State Board of Lunacy and Charity, the Overseers of the Poor of any city or town, the Commissioners of Public Institutions of the city of Boston, any charitable institution incorporated by law, or any duly authorized officers or agents of the same.

SEC. 13. Whoever receives from any person the care and custody of an infant less than two years old for the purpose of adopting, giving a home to or procuring a home or adoption for such infant, shall before receiving the same correctly ascertain the true name, age, and birthplace of such infant, with the true name and residence of the parent or parents of such infant, and shall keep a careful record of the same, with the date of such reception. He shall forthwith upon the reception of said infant give notice in writing of such reception to the State Board of Lunacy and Charity, and when and as requested by said State Board shall give such information and render such reports concerning such infant as said State Board may require; and within two days after the discharge of such infant shall give notice in writing to said State Board of the discharge and disposal of such infant. Said State Board shall have power to make investigation of all matters pertaining to the case, and, at any time previous to a decree of adoption by a probate court, to remove to the custody of said State Board any such infant whenever in the judgment of said State Board such removal is for the public interest and necessary for the protection of the infant.

SEC. 14. The parents, surviving parent, or guardian of any infant under three years of age, if unable to support such infant, may, upon personal application to the State Board of Lunacy and Charity and with the consent of said State Board, place such infant in charge of said State Board by an instrument in writing; and said State Board may receive such

infant if said State Board deem such action to be for the public interest, and shall thereupon have the custody of such infant in the same manner and to the same extent as if such infant were committed thereto by a court or magistrate under the provisions of section three of chapter one hundred eighty-one of the acts of the year eighteen hundred and eighty-two and acts amendatory thereof.

SEC. 15. The mother of an illegitimate infant under two years of age, who is a resident of this Commonwealth and who has previously borne a good character, may, upon personal application to the State Board of Lunacy and Charity and with the consent of said State Board, give up such infant to said State Board for the purpose of adoption, such giving up to be made by an instrument in writing signed by the mother; and said State Board may in its discretion and on such conditions as it may impose receive such infant and provide therefor if said board deem such action to be for the public interest; and such giving up shall operate as a consent to any adoption subsequently approved by said State Board.

SEC. 16. Chapter four hundred and sixteen of the acts of the year eighteen hundred and eighty-nine, and so much of section three of chapter two hundred and seventy of the acts of the year eighteen hundred and eighty-two as requires a person receiving an illegitimate infant under the age of one year to board, to notify the Overseers of the Poor of the city or town in which he resides of the facts of such reception, are hereby repealed.

SEC. 17. This act shall take effect on the first day of June in the year eighteen hundred and ninety-two.  
[Approved May 19, 1892.]

## A HYMN.

BY JOHN ERNEST MCCANN.

WHAT matters it? If God walks at your side,  
No real harm can come through strife and storm;  
For in the heart of Him whose sweet Son died  
To save mankind, we all are safe and warm.  
The least of us who thinks he walks apart  
Through endless night, is never quite alone:  
He shares a Father's fond and liberal heart,  
His hand is held within his Father's own.

What matters it, if God walks at your side?  
Man's like a lamb that strays far from the fold:  
He thinks he is forgotten when the tide  
Of night engulfs him; and his soul grows old.  
But when the morning is about to break  
The battlements of night, the Shepherd's voice  
Is heard across the fields, and his hands take  
The lamb close to his breast, to there rejoice.

What matters it, if God walks at your side?  
The scars time makes, His hands can wash away.  
Though by the world and brothers quite denied,  
With love and faith will dawn your golden day.  
For God is in the heart of all who love  
Sweet Charity and Hope, and trust in Him;  
And though He lives and reigns in worlds above,  
He walks with us through days and twilight dim.

## MASSACHUSETTS INDIAN ASSOCIATION.

### NOVEMBER REPORT OF THE APACHE SCHOOL, ALABAMA.

It has long been an anxious thought with the officers in charge of the Indians at Mt. Vernon Barracks as to what will be the future of these children, whom we are trying so hard to enlighten and elevate. Will they be able in time to earn their own bread?—for the government, it is said, will not always provide for them. An entering wedge has been started in the solution of the difficulty. One of the larger boys in the first class has been taken from the afternoon school to work with the carpenters, in hopes of imparting to him some knowledge of their trade. Several of the men have become quite expert under the training they have received here; and the plan is to take the larger boys by turns for several hours in the afternoon, so that they may each learn something. Several of them have work by which they earn three, four, and five dollars a month. For instance, Johnnie Loco, son of Chief Loco, receives three dollars a month for taking care of the horse of one of the sergeants. David and Frank work for a few hours in the Commissary Department, for which they are paid, and the others work by turns at our house. To our great amazement, and, I need not add, pleasure, Johnnie Loco saved his small wages until he had accumulated fifteen dollars, in order to buy himself an extra suit of clothes to wear to his "parties," and also a rain-coat, because he necessarily has to go out in the rain, not only to his work, but to school, as we hold the sessions regardless of weather. We tried closing the school when it stormed, knowing that to sit there in wet clothes would be injurious to the children; but troops of half-drowned boys and girls would come, in spite of all advice, to our house, and sit in dripping garments on the galleries, so that we were driven to



the conclusion that the best thing to do was to have them at least housed in the school-room. So John's coat is a wise provision, though he by no means limits its use to rainy days. He came to see us the evening after he returned from Mobile with his precious cargo. The stars were shining radiantly, and a young crescent was hanging in the west, but there stood John at the door, covered from head to foot with rubber. His beautiful new suit was, of course, under it, and peeping out from the long sleeves was a pair of kid gloves. He also wore a new felt hat — and very pretty and soft it was — which he took off, and in the most insinuating, confidential manner asked me to smell it. I did so. It was perfumed, and delicately perfumed. He is evidently acquiring æsthetic tastes.

Thanksgiving eve we had the first class once more in the "beautiful room" for an hour or two. Little Christopher Russell, the commandant's son, came over, armed with several new games, to help us entertain them. Of course John and his new clothes and kid gloves and perfumed hat were in all their glory. We had a dish of lovely chrysanthemums with which we decorated the guests, and they were as happy as lords. No one seemed in the least jealous of John's magnificence. The prizes for the games were roses. Each boy who won anything had an extra flower pinned on him, and their love of flowers is such that it occasioned great glee. We played longer than usual, so that it was nearly dark when we went into the dining-room. We were not sorry, as our idea is to awaken, if possible, some conception of the sweetness and beauty of home life, so our brightest and prettiest lamp, as clean and radiant as our maid's best efforts could make it, was placed on the white cloth. The best china and glass had been supplemented this time by bright red doilies, and all doubtless promised something as wonderful to unsuspecting minds as did Aladdin's palace to the expectant princess. Miss Margaret and I exchanged glances, and were almost convulsed at the expression of delight on the brown faces about us. Don't imagine we served up the fatted calf. The refreshments were only oranges and sponge cake, but we

made them cut their oranges in half and eat them with a spoon. They have very clean, well-kept hands now. You would have fairly shrieked with laughter at the awed delight with which they took their lesson. I am confident no cake or orange had ever before been so delicious to them. Christopher presided at the foot of the table, and Miss Margaret and I both sat at the head. When the feast was nearly over we told them about Thanksgiving—that it was a day set aside by the rulers of the land to remind us to say “thank you” to God for all He had done for us.

The smaller classes have each had a frolic, and, if it does no other good, it at least induces their mothers to make them clean as can be on these august occasions. Their enjoyment was a show in itself—a mild sort of circus. Everything that was done or said called forth the happiest peals of laughter. The little baby tots, in their white jackets and knee-pants, were particularly pretty and amusing. Next week the second-class boys and girls are to come for the second time, and then the “clean housekeepers” will loom above the horizon. This last affair is particularly difficult to manage, as, I am ashamed to acknowledge, some of my most intimate friends are frightfully dirty. None but the immaculate are to be admitted. Estrangements deep and bitter may be the consequence.

For two years we have been trying to induce the different boys to save their money. Now that John has accomplished such wonders in that line, the others are beginning to think it a possible thing to do. Walter is now working for us. His wages are three dollars a month, and yesterday he told me he wanted me to keep his money for him until he had saved enough to buy himself a suit of clothes like John's. We have promised him fifty cents extra on every five dollars he saves, and our respect for the pomps and vanities—the love of fresh clothes and “parties”—has been raised immensely. In commemoration of the event I took a little Japanese box to Sunday school with me this morning, upon which, in conjunction with the commandment, “Thou shalt not steal,” I lectured. The connection between idleness, waste, and pov-

erty, and a desire to steal, is obvious at the first glance; and I brought my audience by easy stages from the commandment to the black box, in which I elaborately explained that I was going to deposit fifty cents every Monday and twenty-five cents every Saturday for Walter as long as he worked for us. The surest way not to steal, I made them see, was for everybody to work, earn their own money, and, when they had earned it, to put it in a box and save it. I then drew as enticing a picture as I could of how happy Walter would feel when he had saved money enough to go to Mobile, as John had done, and buy just what he wanted. I then paid them a compliment, which I think they richly deserved. I told them I felt confident that none of the first-class boys would steal, because I had tested them repeatedly, and had always found them honest. I reminded them that they continually took our money away to get it changed for us, and that they had often even cashed our cheques, and they had never come short a cent.

SOPHIE SHEPARD.

#### WOMEN AND DRINK IN ENGLAND.\*

It is an astounding fact that eighty-three hundred and seventy-three women have been arrested in the streets of London within the last year for being what the police call "drunk and disorderly." The worst of it is that this number does not at all reveal the actual enormity of the situation, for it is almost wholly the lower classes that these figures represent. There are regular sets of drinking women who club together, and treat each other, and do not allow themselves to fall into the hands of the police, while the secret drinking of the most aristocratic classes swells still further the pitiable army, wholly from the mother sex, who are giving themselves to the devil through the voluntary insanity of alcohol.

There could hardly be less brain applied to any subject

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\*Extract from Miss Willard's speech at the Annual Convention of Woman's Christian Temperance Union, Denver, Colorado, October 28, 1892.

than is evinced by the treatment of these women-drinkers. Prison, fine, and compulsion do very little to reform women who are subject to their compulsory code. The open selection of bar-maids as the very best caterers between the rum-seller and his patron is to-day the foulest blot upon English civilization. I asked one of the noblest of English women how she accounted for the fact that it is no disgrace for a woman to be thus engaged, or to enter a dram-shop in England, for we saw them coming and going just as men do, and bowed our heads as we noticed how many had little babies in their arms. The English woman answered that to America from England went the best survivals in brain and brawn of womanhood in the pioneer days of the republic; their lives, character, and habits set the key-note for all that is high, pure, and true in the conduct of life. The customs that centered around them have not yet died out, but will most assuredly pass away with the enormous influx of foreign population, if the mother-country does not itself reform in respect to the customs and habits of the English-speaking women represented throughout its vast empire. For the ocean touches all shores, and the customs tolerated in London are as sure to spread as any other form of pestilence, so that in our outcry and warfare against the abomination of desolation represented by the English women engaged in the liquor-traffic, we are but protecting American women from the same awful level of practice and opinion. The cry is now in England that the government must establish refuges for its women drunkards.

The precautions with which our country has this year guarded the people from the ravages of Asiatic cholera have been peremptory, in the extreme, and although we must ever deeply regret that a panic-stricken population behaved with inhumanity to helpless and unprotected travelers, we applaud the foresight which has thus guarded our shores. Is it unreasonable, therefore, to hope that the same protecting care may some day be extended to a disease more devastating than the dreaded contagion — transmitted, as it is, by the laws of heredity and the miasmatic conditions of impure homes.

Last year a saloon-keeper made the attempt to import barmaids from London. Twenty-four hours after this announcement was made telegrams and letters had gone to the white-ribboners, urging them to concentrate against this new outrage upon woman. Their petitions were immediately drawn up and issued by Mrs. Mary T. Burt, and her sturdy clan, twenty-two thousand women of the Empire State, concentrated their efforts upon Albany, and a law was passed prohibiting the hire of women in the dram-shops of the commonwealth.

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#### ANNUAL REPORT OF FATHERLESS AND WIDOWS' SOCIETY.

THIS year of 1892 completes seventy-five years in the life of this society. Instituted in 1817, when Boston had many of the aspects of the small town, or even village life, it has continued on until now, when the busy crowd which throngs its streets does not stop to make enquiries about those who come into the current for a while, or who drop out of it. The trustees, one after another, have done their duty and passed on; the poor women have been cheered and helped one after another, and they have gone where they need no earthly gifts, and yet the river runs on. There are still those ready to help; there are still those needing the help. The individual life of the society comes and goes; but the spirit of love and pity passes the legacy from the empty hand to the hand ready to take and carry it to those in need. Thus, for seventy-five years, this messenger of help has been walking up and down these city streets, going up into attics, going down into cellars, seeking out the lonely women, and giving them cheer and courage by giving them the money for food and rent. One of the most eminent preachers of Boston once said, "My business is to look after lonely women." There are so many of them that in one way and another get stranded in the current of life, even when one would suppose there would be helping hands near them. For instance, there

is one American woman, now eighty-four years old, helped by this society, who is one of five generations now living. She has seen her great-great-grandchild. The five generations could not well meet in one place for a group picture, but their photographs could be brought together; and this photograph, composed of the five photographs, is shown with pride by the great-great-grandmother. And yet she is living here with a sister of nearly the same age, and each is earning her living by sewing. One could hardly tell what would become of these aged women were it not for the sewing on flannel and unbleached cotton given out by the various city churches. This work is begun in November and continues until May, and indeed it is a godsend to these women, who can take it home and do it at their leisure, when their days of scrubbing and washing and other hard work have long since gone by. There are now one hundred and fifty-three women, most of them in old age, helped by this society. There are seven of them over ninety, and sixteen of them in the eighties. Most of them turn from the doors of established Homes, even if they swing open easily to them. They cling to their own little corner, where there is no one "to boss them," as they say. There are the old mementos of earlier days: the marriage-certificate, framed and hung on the wall; the old patch-work quilt; the comfortable rocking-chair; and altogether that indefinable sense of home, if it be represented only by one room in a tenement-house. Some of them stray off to the outskirts of the city, where, perhaps, the quiet is more to their liking, and they certainly can have cheaper rent and a wider space of better air.

The following statements from one of the trustees will serve to show the kind of women who are helped. "Mrs.— is totally blind; fifty years old. She said her eyes became diseased by hard work. An operation performed upon them was unsuccessful, and the result was blindness. She lives with a married daughter, and helps herself in many ways; sometimes earning a dollar a month by threading ten thousand tags. The tags are sent to her with the hole punched, and

the strings, one hundred in a bunch, are cut off the right length. The string is put through the hole and tied by hand, and this is the work she does. With her strong arms and good health, she would need no assistance had not this misfortune overtaken her. Her spirit is ever cheerful and buoyant, even though the darkness of night, with no morning light, brightens her life."

Another instance: "Mrs. F——, a sketch of whose life for fifteen years was given in one of our reports, still lives entirely alone. One eye is entirely sightless, and the other somewhat sympathetic, she fears increasing blindness. She takes care of herself in her feebleness. 'I suffered for food during the summer,' were the plaintive words with which she greeted me, on my return home in October. I thought I had given her money enough to pay her rent when we parted in the spring, and as a small amount came from another society, I felt she would have the necessities of life supplied. But the *bete noir* of rent devoured nearly the whole, and she found the months long and tedious before the autumn brought back her friends."

"Another aged woman, ninety-four years old, sits solitary and alone through the day, while her daughter is working in a dress-making establishment. Her intellect is clear, but nearly five-score years have left their impress, so as to render her nearly helpless. She needs her daughter's presence, but she must wait as patiently as she can the whole day through, until the evening, which brings her return. Many times the dear old lady is too feeble to be thus left, but if the daughter should give up her work the income would cease."

One trustee tells the story of two sisters living together, the daughter of one having the care of the household. One of them is over ninety. It can be well seen her working-days are over. The other is seventy-six, and until last summer she did the larger share in supporting the home. But then came a paralytic stroke, which places her on her back helpless and feeble. The daughter, a woman of fifty, has to take care of these two women, and at the same time earn

what must support the household. This home is in a poor part of the city, in a house out of repair, the roof leaky, and the room so small a visitor can hardly move around without striking the stove. These women have lived in the same place thirty years. Not easy for such as they, old, feeble, without money, to go about to hunt up new quarters, pay the rent in advance, as is often demanded, pack up, with their weak and wrinkled hands, their small wares, and walk through the streets, or, what is as hard for old women, take electric cars to the new abode. No! they stay in their poor, leaky, old place, and call it home; and once a month their friend from this society carries the sum, all too small, which helps them to keep body and soul together.

In the note-book of another of the trustees these headings are found: "Miss M——, delicate, only can gain a few cents by working for other poor women, such as washing their dishes or cooking their dinner. She often gets a dinner or tea instead of payment." "Mrs. B——, quite old and feeble, very reticent about herself. Disposed in every way to help herself." "Mrs. C——, almost blind, dependent entirely on outside aid. Has seen better days; uncomplaining." "Mrs. D——, insane at times, is the widow of a physician, and was a school-teacher." "Miss F—— used to be a seamstress; eyes given out; very neat; very much in need of help."

It is only necessary to read these items, which could be continued to much greater length, to realize how important a place this society may fill, and, indeed, does fill, in relieving the anxieties and privations of such lives. They are not the women to be sent to almshouses or to Homes; they are not the women to crowd down to Chardon Street. They are the women who will stifle their complaints, and sit at home and wait until the angel of help comes to them. And, thank God! it does come. Seventy-five years ago there were men and women who were so mindful of these needs as to band themselves together for their relief, and from that time until now there have always been found, in this city of our love, those who are ready to carry this gift to their less fortunate sisters.



There have been eight deaths among the beneficiaries this year, and vacancies are always filled at once by other applicants. We greatly feel the need of more money, and wish most earnestly the income might be increased by more annual subscribers. This should appeal particularly to women, as it is a work done by women among women. The tender heart and open hand should respond quickly to an appeal made in such a cause of weakness, poverty, and age.

The newspapers continually give notice of bequests made to various charitable societies, but this society, whose life is almost as quiet as that of the widows to whom it ministers, and makes scarcely a ripple in the midst of other benevolent organizations, seems to be but little known, and is certainly often forgotten.

#### JEMIMA WILKINSON.

To our great regret we find it impossible to publish in this number the memoir which we had promised of this remarkable seer.

The portrait which we have printed is ready, and has received wide approbation. It is certainly a very interesting picture, and it is hard for any one who sees it to believe that Jemima Wilkinson was either a knave or a fool.

We shall hope to publish in February the memoir to which we have referred. But we are receiving every day so many curious facts relating to her life that we think it best to defer the publication until that time.

We have undoubtedly many readers who have never heard her name. To them it must be, for the present, enough to say that she was born in the northern part of Rhode Island. In her early womanhood, after a severe attack of sickness, she lay dead, as was supposed by those around her. But she returned to consciousness after some time, and was able to speak, though always in guarded tones, of the visions which had accompanied her sleep. From this time she announced herself by the name, which is at least a

great name, "The Universal Friend," and considered that her mission was to bring in an improved order of society. She was dismissed from the Society of Friends, to which at one time she had belonged, because she would not use the "plain language." She distinguished herself as a preacher of the Gospel and of her own gospel, whatever it was, in the southern towns of Rhode Island. She afterwards went to eastern Philadelphia, where she was well known, and, it would appear, was highly esteemed. Then she led a colony into the central part of the state of New York, which was the first permanent establishment of white people in that region. She may fairly be said to have been the first founder, in time, of the physical and moral prosperity of that happy region of the world.

Such a woman has a noteworthy place in the history of the last century. As we believe, that place is among the philanthropists of that century. It is for this reason that we have procured the portrait of Jemima Wilkinson, and shall publish her biography, with some details which have never met the public eye.

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## WOMAN'S NATIONAL INDIAN ASSOCIATION.

### REPORT OF THE HOSPITAL DEPARTMENT.

BY MISS LAURA E. TILESTON.

ONE of the greatest present needs among the Indians is hospital work. By this we do not mean simply a building where the sick may be cared for, but a far-reaching work which shall enter the homes, teach the parents how to care for the children, and the children how to care for themselves. Ventilation and hygiene are almost unknown in the Indian country. In the long ago, when tents were the only houses known, the inside condition of things was not so bad. A large opening at the top of the tent let out the smoke of the open fire on the ground below. There was good circulation, and plenty of fresh air admitted around the edges and through

the door. The earth floor absorbed whatever was thrown upon it, and before there was time for it to be unclean a hunt or some outside interest moved the whole place of abode to some distant ground. Spring and fall house-cleaning was the result, with new floors and new everything. Now it is all changed, and instead there is a little log house, full of people, overheated by a great fire in a close stove, and with meat in one corner, given out one Friday and kept housed until the next, or as long as it lasts. Two tiny windows, seldom opened, and an earthen floor, which receives anything that drops, and is lived on from one year's end to another, complete the picture. Can you conceive why the Indians have lung and blood troubles?

To relieve this state of affairs we began work last fall by begging money to support a hospital and training-school in nursing, on the Crow Creek Reserve, Dakota. Before long it became evident that General Morgan, the Honorable Commissioner of Indian Affairs, was ready to aid our project. Within the last two months government has decided to erect the building and support the work at that point. Our plans, which were carefully prepared for our own hospital, were too expensive for the government appropriation, still the building will be well furnished, and much good will result.

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This is help for but one of the many places which need just such work done; and we believe, if trained nurses can be found to enter this service and do what they can, a way will be opened for them to accomplish great good.

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The above extracts are from Miss Tileston's report for the year 1891. We print it here because it shows so clearly why the Indians are subject to diseases particularly of the lungs, and the necessity, not only of hospitals and trained nurses, but, back of that, of better knowledge of the laws which govern health, and more comfortable homes.

At the Annual Meeting of the Lend a Hand Clubs last

May Geo. Truman Kercheval made a strong appeal for the interest of all people to send missionaries, not to convert the Indians to one form or another of Christianity, but to go among them, showing them by actual service how to cook their food, how to care for the sick, how to ventilate their houses, how to be clean and good housekeepers.

A College Settlement among the Indians might work a change in their manner of living, such as no other class of people could do. Dr. La Flesche has been able to do much for the Omahas in this line, but she works single-handed. Her duties as physician leave her no time to visit and instruct, while her sister, Mrs. Picotte, equally interested, can only do her own appointed work. One person or two can hardly make the changes which every observant person knows should be made, before the Indians know how to care properly for health. They have left the wild, open-air life which was natural to them, and they have not come to the knowledge which shall preserve life in its new conditions. The better-educated Indian knows this, but it is hard for, here and there, a single Indian to make any headway in reforming the habits of his people.

This reformation can not be wrought by us who stand thousands of miles away. It is the work of a conscientious little group of people in each reservation, who make it their business to be *friends* with the Indians. Does an Indian woman wish a dress, some one of the Settlement should be sufficiently friendly to advise, and help to cut and make it. Is some one sick, a member of the Settlement can prepare nourishing food, go to the house, and, as a friend, render friendly service, and show the others of the family how to care for the sick one; and in every emergency the Settlement should be able to give sympathy, help, and encouragement. When this is accomplished, and the Indians learn to trust and be friendly, will not half the battle be fought in civilizing the Indian?

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## REPORT OF THE YOUNG PEOPLE'S DEPARTMENT FOR 1892.

BY MISS MARIE E. IVES.

IN spite of the fact that "history repeats itself," those whose living, acting, thinking to-day will be history to-morrow, do not find their part in it any less enjoyable, helpful, or inspiring because others have had similar experiences. They know that, although the tides roll in twice a day, each wave which breaks on the beach is unlike every other, however much they look alike; that every one pulses with its own life, rich in variety, and has its own part to voice in the general song.

The Young People's Department this year has repeated the history of a year ago. Its plan of action has been the same, its results more or less similar, but its tides have been deeper and stronger, and its waves have rolled in from many, many shores, and have borne on their crests more precious driftings of cheer, of interest, of help.

As last year, the line of attack against indifference, torpidity of conscience, ignorance of the Indian question, and appeals to the generous-hearted, have been made through the press. Editors of papers and magazines have been most kind in giving space to many articles, which have thus had widespread circulation among people of varied shades of belief and conditions of life in all parts of our land. As each article offered to give information concerning our work to any who desired it, whether aid could be given in return or not, a flood of letters has poured in upon your chairman, whose one pen has sometimes faltered. To relieve this pressure a mimeograph was purchased, which, though most helpful, could not obviate the necessity for five hundred written letters.

By means of the mimeograph, however, a series of seven leaflets has been issued and twelve hundred of them circulated. These answered oft-repeated questions, reproduced interesting extracts from letters, or made some special plea for work or money.

There have been also sent out, in response to letters, three hundred copies of *The Indian's Friend*, and two thousand other publications of our association.

There has been an encouraging increase of requests for information from leaders of different societies, who wished to have an Indian evening, or to discuss the topic at a missionary meeting, and one young man desired facts for his Commencement oration.

From thirty states has been heard this voice of enquiry, and from one hundred and forty towns in these states. A very hopeful feature, too, is that, with very few exceptions, the towns are those where we have no branches. It may be interesting to note that the seven states which rank first in regard to number of towns heard from are — Connecticut, 19; New York, 17; Massachusetts, 14; Pennsylvania, 12; Ohio, 9; New Jersey, 8; Kansas, 7. Of course, frequently a number of people in the same place were interested, not only in the large cities but smaller towns. One article appealing for help in Mrs. Collins's plan for furnishing the new Moqui homes in Arizona, brought out fifty-eight responsive offers of aid. These varied from a small package to a barrel of goods, and from a few pictures to the outfit for a home. Of these, seventeen have reported that their gifts — valued at about \$200 — have been sent. Others are being prepared. Twenty-eight boxes, for other places, including twelve for Christmas, have been promised, though but seven — valued at \$90 — have yet been reported as sent. Six societies are providing supplies for the children's ward of the proposed new hospital, including bedding, children's garments, games, toys, scrap-books, etc.

This children's ward has elicited great interest everywhere. The cost of building it was estimated, approximately, and the amount divided into shares of five dollars each. A good number have either taken or agreed to take these shares. Others have worked for it, and still are doing so, by means of the "pin-money card." This little friend has been a true one to the department. Almost all the money raised this year

has been by its means; all, in fact, except one unspecified donation, for the shares in the children's ward, and that was secured by a cake and candy sale for the benefit of Miss Fleming's little Indian helper, Nicholosa. Among its other good deeds has been the obtaining of fifty dollars for the purchase of a kindergarten set to be sent where most needed.

A notable feature this year has been the number and variety of societies which have helped our work. In numbers the King's Daughters rank first. They have come to the front in the most inspiring way. Some of their names reveal their spirit, and much may be expected from circles called the "Sunshine," "Thoughtful," "Ministering," "Be Thankful," "Opportunity," "Whatsoever," "Willing Workers," "Golden Rule," "Watchful," "Never Refuse," etc. As most of these bands number many more each than the original ten, what a harvest may yet be reaped from these newly-rooted seeds of interest!

A good example was set by the circle of Indian girls at Hampton, working for the less favored members of their race, and by the little colored girls in a Georgia orphanage who are learning the lesson of giving as well as receiving. Joyfully and gratefully, too, we welcome the many Young Ladies' Guilds, Mission Bands, Daughters of Dorcas, "In His Name" clubs, Helping Hand societies, Sunday school classes, Work and Win societies, Christian Endeavor and Junior Christian Endeavor societies, and all others of whatever name. The spirit of all is the same, one of tender thought and loving service. May all the joy they have sent into others' lives — those others so desolate and needy — be doubly reflected in their own!

The Young People's Department closes its year's record, knowing how much better a pattern it could have woven if all its threads had been gathered up, but hoping and believing that the many hands which held the threads will help weave them into another pattern next year, one brighter, richer, more durable.

It leans confidently on its old friends, tightens its warm grasp on the newer ones, and awaits, with eager smiles, to welcome in all who are even now knocking at the portals.

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### A NEW PLAN.

THE Young People's Department of the Women's National Indian Association, rejoicing in its ever-increasing number of helpers in all parts of our country, desires to rally them together in a united company. It proposes to form *Young People's Indian Committees* in cities, towns, and villages, wherever, in fact, loving hearts beat in sympathy with Indian needs, and desire to relieve them.

The plan is simple and easily carried out. There will be no cumbersome machinery, no constitution, no long list of officers. One person can start a committee and be its one officer — a combination of secretary and treasurer — who will say, "I will ask all the boys and girls, young men and women, I know to join the committee by giving *something* every year — from ten cents to the dollars — for this work." That is all. No gift will be too small to be welcomed, no giver too young. There need be no meetings, except when called by the secretary, and no special line of work taken up, but it is an opportunity for every young person to do a little (and for some to do much) towards helping on this great work.

Will all who read this act upon the suggestion? Your success may be small, but, added to the results of many committees like yours, can accomplish surprising things.

Literature and further particulars can be obtained by sending a request (with postage stamp) to the chairman, Marie E. Ives, P. O. Box 1065, New Haven, Conn.



## EDUCATION IN CITIZENSHIP.

THERE is no more important detail of the education in public spirit than special training which gives to young people correct ideas of what their duties will be as citizens of the republic. It is training which is not to be conducted on street corners, in liquor-saloons, or in the club-rooms of political managers. In a limited way, some hints of it can be given by book-training in the public schools. But, all the same, there is room for much more definite methods, which shall look to the quickening of patriotism, and is not satisfied with instruction in the mere methods of politics.

An important movement has been made in this direction by the general establishment of "Lyceum Leagues" in all parts of the country. There are now nearly two thousand of these leagues, and the number is rapidly increasing.

A Lyceum League is a society of people young or old, as it may happen, but in the majority of cases, so far, of young men, just below or just above the age of twenty-one. It is organized for the study and discussion of the subjects most important in the history, the constitution, the legislation, and the diplomacy of the country. It is not a mere debating society of anybody who chooses to come to a particular meeting where a subject of interest is discussed. Its members join it formally, after they have been elected, and pledge themselves to good citizenship, to "endeavor to be true and worthy citizens of the Republic." Its constitution, and the measures taken under it, suggest and provide assistance in carrying out such endeavors.

The constitution of the Lyceum League was formed under

the auspices of the *Youth's Companion*, and the national power of this great journal has been, and will be, given efficiently in establishing and maintaining the national society. The Central Board, which has its offices at the *Youth's Companion* office in Boston, supplies, without expense to the local societies, "Cushing's Manual" as a guide for parliamentary law, and the necessary books of account and procedure. It issues the charter to each League, and if a League did not fulfill its purposes it would withdraw it. It maintains a correspondence, even close, with the different Leagues, so that it can place them in correspondence with each other.

An important part of the regular meetings of a League is a discussion, carefully prepared for, on some subject of national interest. It is not wished or expected that this discussion should descend into mere partisan debate, on the smaller themes of what we may call our local or transitory politics. But it is intended that the larger subjects of statesmanship shall be studied and discussed. And it is one of the duties of the Central Board to suggest the proper subjects for such discussion. It also furnishes a library, at cost, much below that of the retail dealers, of the more important books which a League can use to advantage in studying a subject for debate.

The Central Board also issues, from time to time, "Messages," which are to be read in meetings of the League, and which, in themselves, may furnish topics for discussion. These messages already make an interesting series of studies of value, and the plans made for the future are such that they may be relied on as providing valuable suggestions and stimulus for the meetings. Gentlemen who are well known as contributors to the *Youth's Companion* have undertaken to furnish these "messages" in regular order, and we anticipate, as the year passes, a valuable series of papers, not on ephemeral politics, but on the foundations of the state, from these gentlemen.

The ritual of all the Lyceum Leagues is the same. It is impressive, genuine, and simple. The members have a common badge, and, as they travel from one to another part of

the country, are able to join in the meetings of Leagues interested in the same patriotic object which has united them at home with public-spirited members.

The constitution of the Lyceum League, as revised in November last, is in the following articles.

#### CONSTITUTION OF THE LYCEUM LEAGUE OF AMERICA.

REVISED AND AUTHORITATIVE EDITION, NOVEMBER, 1892.

##### I.

###### NAME.

The name of this organization shall be the Lyceum League of America.

##### II.

###### OBJECT OF THE LEAGUE.

The object of the Lyceum League of America is to cultivate good citizenship among the young men of America:

- (1) By training them to think for themselves.
- (2) By making them intelligent on the issues confronting the American people.
- (3) By impressing them with the duties of citizenship.

##### III.

###### COMPOSITION OF THE LEAGUE.

SECTION 1. This League shall be composed of as many local Lyceums or Clubs as shall adopt this Constitution, and connect themselves with the general organization, through a charter from the Lyceum League Department of *The Youth's Companion*.

SEC. 2. Each local Lyceum shall be known officially by its number, given at the time its charter is granted, in the general series of clubs. It may also, if it chooses, adopt a special name, as "Webster Lyceum, 375, L. L. A."

SEC. 3. The general direction of affairs in the League shall reside in the Lyceum League Department of *The Youth's Companion*, which organizes, equips, and maintains the League.

SEC. 4. Each local Lyceum shall send to the Lyceum League Department of *The Youth's Companion* an Annual Report, directly following the Annual Meeting in January, together with Monthly Reports the first of each month, in which the membership of the club and interesting facts concerning its work must be given; also, as often as a new Corresponding Secretary is elected, a notice of his name and address.

## IV.

## MEMBERSHIP IN LOCAL LYCEUMS.

Membership in any Lyceum of this League is open to all young men, and to lads of sufficient age to take intelligent part in the exercises, who may be elected by the club. Good character is indispensable to membership.

## V.

## OFFICERS OF LYCEUMS.

SECTION 1. The regular officers of each Lyceum shall be:

President, Vice-President, Recording Secretary, Treasurer, Standing Committee.

SEC. 2. (1) The *President* (and in his absence the *Vice-President*) shall preside at all meetings of the Lyceum with impartiality and dignity.

(2) The *Recording Secretary* shall be present at the opening of every meeting, and shall keep accurate and neat record of all official proceedings.

(3) The *Corresponding Secretary* shall keep the Lyceum in correspondence with other Lyceums and with the Lyceum League Department of *The Youth's Companion*, sending to that Department monthly as well as annual reports, and reading all correspondence at the regular meetings.

(4) The *Treasurer* shall collect all fees; receive all moneys belonging to the Lyceum; shall pay all moneys voted by the Lyceum; but shall pay money only upon orders signed by the President, which orders he is to keep for his vouchers. Before leaving office his accounts must be audited by the Standing Committee.

(5) The *Standing Committee* shall consist of the President *ex-officio* and of at least two other members elected by the Lyceum. It shall suggest to the Lyceum questions for debate, special exercises, and devise plans for the realization of the object of the League.

SEC. 3. The regular term of office is one year. The annual election is to be held at the Annual Meeting in January. But Lyceums which prefer a six months term of office are permitted to hold a second election the first of July; or, if the Lyceum meetings are suspended during the summer, at a date immediately preceding the suspension. The term of office of the Corresponding Secretary, however, shall be in all Lyceums for one year beginning with the January election. When Lyceums organize officers are elected to serve until the first regular election.

## VI.

## ANNUAL MEETING AND ANNIVERSARY.

SECTION 1. The Annual Meeting of each Lyceum shall be held on or near the first of January. At this meeting (besides the election of officers provided in Art. V. Sec. 3) the Treasurer's account, properly audited by the Standing Committee, is to be presented in a detailed statement; the

two Secretaries and the Standing Committee are to give a summarized report of their work; the Annual Report to be sent to the Lyceum League Department is to be read before the members, and plans are to be discussed for the coming year.

SEC. 2. The Anniversary of the League, which happily falls on the same date as the anniversary of the discovery of America, Oct. 21, is to be observed each year in all the Lyceums with appropriate exercises.

## VII.

### LAWS AND RULES.

Each Lyceum shall be left free to make such By-laws and other rules as it deems needful and right, provided they do not conflict with this Constitution.

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## TENEMENT-HOUSE WORK.

NOVEMBER 1, 1892.

THE College Settlement of Philadelphia has been led to consider the question of landlord and tenant, and, in so far as it affects the immediate vicinity, the Settlement desires to take an active part in the solution thereof.

In order to do so it must have two factors at its disposal: first, workers, who will become visitors and rent-collectors; and second, money to invest.

It considers that it has data at hand by which to prove that the work will pay, both from a financial and philanthropic standpoint.

To adequately enter into the question at issue, it will be necessary, first, to understand the existing evils, and then to ask in what manner the Settlement, and those co-operating with it, can take hold of the work, so as to help in bringing about a better state of affairs. If it be proved that the Settlement can offer reasonable grounds on which to build a promise of better things, may it not look that the workers and the money shall be forthcoming?

The condition of much of the neighborhood in which the Philadelphia Settlement is situated can probably be most clearly realized by a description of two houses, which have been, in the last years, under the care of ladies who were, at

the same time, landlords and rent-collectors. These houses were bought as an experiment, to prove by them whether the work was worth pushing in a city such as Philadelphia, where the evils of overcrowding are far less great than in other cities of equal size. After five years the workers are fully ready to avow their conviction that the work is telling in every way, that it is radical in its usefulness, full of interesting and satisfactory results. In February, 1887, two houses were bought, Nos. 615 and 617 St. Mary Street. Each house contained six rooms. They had always been rented and run as one, being used for what is called a "function shop." Here a most disreputable class of men and women were lodged, and sent out daily as beggars. They were paid by the proprietress five cents a basket for the food which they brought in; this was then sorted, and sold over a counter to the neighbors. The establishment was presided over by a woman, familiarly known as "Mom Hewitt," and her rule was an iron and despotic one. She harbored the most wretched class of men and women, professional beggars and criminals, just out of prison, forming a large proportion of the over-crowded household.

Her influence with the police was most potent, and her wealth was supposed to be great, much of it being spent for political bribes, her lodgers all being obliged to vote the political ticket which suited her convenience. It took some months to dislodge her from the house, which she had rented for so long that she seemed to feel as if it belonged to her. Even then she was not at once turned out of the street, but rented a much smaller house, two doors below. At last, however, she was obliged, by the force of law, to leave this also; her followers were scattered, and she has ceased to be a notorious character.

The new landlord altered the houses to the extent of throwing them both into one, and so arranging stairs and entries as to do away with all thoroughfare rooms. The rooms were rented to colored people of no very respectable standing, as it was desired to try to raise the lower (although not the lowest) class, and not to turn them away to other quarters of the street or city.

Indeed, at that time it would not have been possible to get decent people to live in that house, under any untried landlady, who was looked upon with suspicion.

The second house bought was a four-story tenement, containing about twenty-five rooms. The entrances to this building, on one side, were from a narrow court, on the other, from a dark, covered passage. One was obliged to light a candle to thread one's way up the spiral staircases that led to the upper rooms. The house contained six of these staircases, and many tales were told of the way in which passers-by were carried into these passages, at night, to be stripped and robbed. The janitress of this building was a white woman, a noted policy-seller, who was living with a colored man. A story is told of her having swallowed the policy-tickets when struggling with the police, who were trying to get evidence of her gambling.

Such was the woman who collected the money from the tenants, handing it to the agent at certain times, and having the oversight of the welfare of the building. Those of the tenants who were not really disreputable were retained under the new rule, and the new ones who were received were of the same class. The effort was made to improve the condition of the people already there, not to import a new and better element. After conducting the house in the old way for some months—part of the time even with the old janitress, and thereby learning much of the inner working of the business—the whole house was remodelled and built with two well-lighted staircases, having water supply on each landing. After the improvements the work continued as before, but gradually the tone of the house has been raised, and 637 St. Mary Street is now filled with decent people.

In the neighborhood bordering on St. Mary Street there are many houses where the above unwarrantable state of things exists in a greater or less degree. There are hundreds of small houses loathsome to enter. There are alleys upon alleys where half of the houses are of doubtful reputation. From these houses and courts come many of the children into the

clean and pure atmosphere of the Settlement ; there the ladies can see their influence on the young people, but how can they lift up the tone of the families so long as they have no support from the property-owners? It is hard to see how the Settlement can satisfactorily change and improve the neighborhood unless they receive the co-operation of the agents or landlords. Surely the first principles of morality and order must be observed before the family life can be taught, and how doubly hard must it be to teach these first principles in a court where half the houses are grossly mismanaged.

Now let us consider if the Settlement can offer the property-owners to become their agent, and look after the welfare of their tenants as well as their property.

Transient residents could not assume the responsibility of a work the chief requirement of which is permanency. The presence of one hand that shall rule, and one head and heart that shall think and feel for the welfare of individual families, learning to know and follow them and their interests for a long time, is one of the most important factors in the deeper meaning which the word "rent-collector" has gained in philanthropy to-day. But cannot the Settlement look forward to having a permanent resident, whose business ability will enable her to direct the financial part of the work, and who, by a deeper knowledge of the minds and wills of the tenants, will assist the visitors, be they residents or day-workers, in caring for their mental and physical needs? One visitor should not care for many families, for, even with the better part of this class, the complications are so great, and each family needs so much thought, that to carry the burden without hurting the burden-bearer it must be made light.

But there are many families who want a friendly hand and heart to keep them, many families ready to be lifted up, and in their behalf we boldly ask for help. We ask it in the words of Miss Octavia Hill, of London, whose knowledge and ability are beyond question. She says, and I think her words meet our needs now: "Surely there must be many volunteers who would care to take charge of some group of tenants,



large or small, near their own quiet homes, or in some dreadful district of poverty, with the sort of quiet, continuous control which may slowly mould the place and people to conformity with a better standard than prevails in poor courts in general. Surely there are some who would prefer the simple and natural relation to the poor which springs from mutual duties steadily fulfilled, to the ordinary intercourse between uncertain donors and successive recipients of chance gifts. If any one should read this who would care to learn how to take a court and its occupants quietly in hand, and establish such rule there as shall be beneficial; if they come, not with high hopes of gushing gratitude, of large, swift, visible result, but remembering the patience of the Great Husbandman, content to sow good seed, and trust that in time it will bear fruit somehow; if they come ready to establish gradually such arrangements as must tell on the lives of their poorer neighbors; if they come with reverent spirits, prepared to honor all that is honorable in the families they have charge of, and gradually to let the ties of real friendship grow up, so that rich and poor may be friends as in a country parish, let them come and seek work that, I think, they will feel opens to them a sphere of unnoticed usefulness such as few others can equal — let them come quickly, for the need is great."

It is not essential that visitors should be residents at the Settlement; indeed, it may be better that they should not be; better that workers fresh from their homes should come and make the Settlement their rallying-point, but behind the visitors must be a reliable, permanent collector, and we should like her to reside at the Settlement. Having obtained our workers, we would have to overcome the second difficulty of purchasing or renting the properties. In most cases this is no easy matter, but with sufficient determination we believe enough could be secured to perceptibly leaven the whole lump. The difficulty lies in the fact that an unprincipled agent, who permits immorality and over-crowding, can gain for the landlord and himself far larger returns than one who cares for the tenants, and considers the maintenance of decency and order part of his or her duties. Most of the

property in the Settlement neighborhood is owned by unprincipled landlords, but surely not all; some of them must be pardoned for the state of their properties, on account of their thoughtlessness and ignorance.

We have from time to time inquired into different properties, hoping some one would come to help us, and we believe we could obtain control of many by rent or purchase. If the owners could but realize how their property is being ruined by want of repairs they might see that their policy is short-sighted. Both of the houses above quoted were bought at a fair figure, and after improvements have netted a fair percentage. (See financial statement appended.) As a business enterprise, they deserve consideration; as a philanthropic one, they demand it.

Any one who thinks of it must realize how many and how great the difficulties are, and yet until our courts are purified, until such districts as we have described are cleaned out, once and yet again, where corruption centres, we cannot hope that the dark places in our city will be permanently helped.

The Settlement, then, pleads for a resident collector, for outside reliable visitors, for men and women to invest their money in properties near the Settlement. As an earnest of what they may expect financially, the following statistics are subjoined:

NET PROFIT FROM TIME OF INVESTMENT, 5 PER CENT. LESS \$20.06.  
INVESTMENT, \$12,199.00.

*May, 1890, to May, 1891.*

CR.

|       |   |   |   |   |   |   |   |   |   |   |            |
|-------|---|---|---|---|---|---|---|---|---|---|------------|
| Rents | . | . | . | . | . | . | . | . | . | . | \$1,344 80 |
|-------|---|---|---|---|---|---|---|---|---|---|------------|

DR.

|                          |   |   |   |   |   |   |   |   |   |                   |
|--------------------------|---|---|---|---|---|---|---|---|---|-------------------|
| Repairs                  | . | . | . | . | . | . | . | . | . | \$ 94 84          |
| Running Expenses         | . | . | . | . | . | . | . | . | . | 320 82            |
| Collector (10 per cent.) | . | . | . | . | . | . | . | . | . | 134 48*           |
| Taxes                    | . | . | . | . | . | . | . | . | . | 171 28            |
| Balance (5.9 per cent.)  | . | . | . | . | . | . | . | . | . | 623 38            |
| Total                    | . | . | . | . | . | . | . | . | . | <u>\$1,344 80</u> |

\*Ten per cent. was paid collector, owing to unusual circumstances.

HANNAH FOX.

## THANKSGIVING AT ST. PAUL.

ONE week before Thanksgiving some of the teachers in the public schools of St. Paul addressed their pupils upon the subjects of selfishness and generosity, and begged them, while enjoying the luxuries of a comfortable and happy home, not to forget those who were suffering from cold and hunger. The teachers asked that each one should bring some article of food, were it only an apple, a potato, or a loaf of bread. These small contributions would make an amount almost incredible, and the children would be happier in their own homes for the knowledge that the sufferings of others had been relieved.

There was not a child who listened whose heart did not respond to the appeal; even the tiny children in the kindergarten brought their little offerings, and they all looked with surprise as they saw the quantity. "Some brought sacks of flour and corn-meal, others with their pockets loaded with apples and potatoes, some carried a beet, a turnip, a carrot, or onion wrapped in a piece of paper, and often a little fellow staggered bravely into school under the ponderous weight of a head of cabbage. Often the teachers were forced to use Herculean efforts in order to suppress a laugh when some little tot struggled hard with a squash or unwieldy pumpkin. The first duty morning and afternoon was the 'discharge of cargo,' and overcoats and sacks shrunk visibly as huge apples, potatoes, canned preserves, and fruits were brought to light. Window-sills were soon filled to overflowing, and in many rooms it was a common sight to observe the teacher in a bower of vegetables and meat. Many of the scholars, children of wealthy parents, brought large donations, and yet none the less welcome and creditable were the offerings of little ones whose parents find it hard to make both ends meet. Here the spirit of self-sacrifice shone forth, and the single potato brought by the poor little girl or boy looked as large

and happy as its neighbor, the great pumpkin or the basket of rosy apples."

One of the teachers said that "charity had brought a brighter atmosphere in the school-room, and they were more perfect in their lessons, and that she had little fault to find with them." No one dreamed of the extent to which these charitable offerings would go, and the children were simply speechless with surprise when told that not only was every poor family supplied with a Thanksgiving dinner, but there were sufficient provisions to meet later demands.

Every single public school responded generously. The wealthy and charitable families in the city caught the spirit, and even the most fashionable ladies were seen going through the streets loaded with contributions. The gifts averaged four large loads of provisions, and yet no one brought more than a peck of apples or potatoes or vegetables of any kind. More than two hundred and fifty families were supplied, and the balance was placed in the Relief Society Building to be used as occasion demands. Such an incident as this shows what can be done by small giving. How often do we withhold the ten-cent piece because it is not a half-dollar, or the half-dollar because it is not five dollars. United giving, where giving is wise, is what is needed. It is not that one or two, or the few rich, shall bear the burdens of the poor, but it is that all shall lend a hand. It is not the receiver alone who is benefited, but the giver, even to a greater degree. Note what the teacher said of her pupils. It was true then, it is true in every case. The spirit of giving in small amounts and constantly should be cultivated in every person. Then shall we attach a wiser value to money.

## MOSES BROWN.

MOSES BROWN was a quiet, unostentatious, but strong power in the history of Rhode Island. He was born in 1738, and died in 1836, within a few days of ninety-eight years of age. His childhood was distinguished by rare judgment and a fine discrimination in both men and things. When he was thirty-six years of age he joined the Society of Friends, of which he was a distinguished and influential member for half a century. He was an earnest Abolitionist, and liberated his slaves before joining the Society of Friends. He founded the Abolition Society of Providence, gave the colored people the land on which they built their house of worship, and his house was always a place of refuge on the underground railway to Canada.

Mr. Augustine Jones, in a recent sketch read before the Rhode Island Historical Society, says: "Every chapter in the life of this noble man is another illustration of his regard for the whole people, without distinction of race or rank. Vital religion and love to God had filled him with love to men. He had learned the luxury of doing good, and that the highest happiness is found in being helpful to others.

"While he labored to free the bodies of one race, he sought by education to liberate the minds of all races and classes."

In 1767 Moses Brown was appointed one of a committee of three to draft an ordinance for free schools, and Higginson says the report of this committee was the first attempt to embody and organize the free school idea. Ten years later, with others, he drew a plan for free schools in the Society of Friends, which was carried out. He was deeply interested in Rhode Island College, now known as Brown University, and made large donations to it, both in money and books.

Manufactures owe much to the foresight of this public-spirited man, who introduced the Arkwright invention into America, whereby cotton was spun so as to be used for the warps of cloth, linen having been used up to that date. He also introduced the moving of machinery by water. With no aid from the state, he carried through and developed this art of manufacture to the great honor and benefit of Rhode Island. Both Pennsylvania and Massachusetts had with public money in vain tried to accomplish it. There is much in Mr. Jones's sketch of the life of this distinguished man which is of interest. He was a man of great public spirit, a patriot, an educator, a reformer, a sincere and devoted Christian.

Mr. Jones gives a happy picture of his home life: "Moses Brown was no ascetic. He thankfully received and used every reasonable creaturely comfort. Four meals a day, the year round, was the rule at 'Elm Grove.' Breakfast at eight o'clock, dinner at one, tea at five or six, and supper at nine, and to bed at ten o'clock. He was a moderate eater, and selected his food more with regard to health than appetite. He was very hospitable; he often had twenty or thirty guests at a time to lodge at his house. It was full, indeed, sometimes to overflowing.

"He was for very many years a venerated patriarch and peace-maker in this neighborhood. If any man or woman had a quarrel or perplexity, they taxed the patience and sought the judicial wisdom of Moses Brown, through almost three generations. His correspondence, contained in eighteen well-bound volumes in this cabinet, shows that his life must have been heavily burdened with the troubles of persons who sought advice and assistance constantly. He rarely, if ever, failed, so far as we know, to do the right thing in the right way, to say the right word at the right time. Sometimes attempts were made to impose on his good nature, and the scathing lightning of his displeasure would frown the person out of his presence, rebuked and discomfited. When occasion required he spoke his convictions. The habitual expression of his face was pensive, but not sad. Conspicuous in his

character were goodness, generosity, charity, and wisdom. He was, as Sir John Denham said of Father Thames,

“‘Though deep, yet clear, though gentle, yet not dull,  
Strong without rage, without o’erflowing, full.’

“He was retiring, never self-asserting. He would not have his picture painted, and it was taken without his knowledge. He had no sympathy with persons who did good works to appear unto men. They should be done, he thought, as a duty to God and to men, with little or no mixture of selfishness.” \* \* \* \*

“It is not a small matter to have lived almost a century, and to have been so guided by intellect and moved by high moral sense as to stand at the end of so long an exposure to the eyes of men, still true, just, noble, sustaining a moral character without a flaw. \* \* \* He never for a moment lost his interest in things about him, spiritual or secular, to the very closing hour of life. Multitudes of his friends had passed away, and there he stood like an ancient oak on the mountain-side, towering above later generations, serene, majestic, unclouded.”

# INTELLIGENCE.

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## RAMABAI ASSOCIATION.

*To the Editor:—*

The Executive Committee of the Ramabai Association most emphatically deny that they have ever forbidden Pundita Ramabai to pray, to read the Bible, or to speak the name of Christ in her school; or that she is under the slightest restraint or constraint through them. The policy of the school is her own, and the methods of carrying it out have been left entirely in her hands, with absolute trust in her wisdom, judgment, and piety.

The utmost confidence exists between Ramabai and the committee. And the letters just received from Ramabai and Rev. Mr. Denning will restore the confidence of those who may have been disturbed by recent public statements with regard to the Sharada Sadan.

This is both the *first* and the *final* answer of the committee to the utterly groundless charges made against them. But they earnestly caution the friends and supporters of Ramabai against giving heed to sensational accounts from those who know little of her, and much less of her consecrated work.

The Executive Committee alone have the official correspondence with Ramabai; and their chairman, Mrs. J. W. Andrews, 36 Rutland Square, Boston, Mass., will gladly give authentic information to any one desiring it.

THE EXECUTIVE COMMITTEE OF THE RAMABAI ASSOCIATION,  
by *J. W. Andrews, Chairman.*



SHARADA SADAN, Oct. 28, 1892.

*To the Chairman of the Executive Committee:—*

My Dear Mrs. Andrews:— \* \* \* I am sorry indeed to think that so much misunderstanding has been caused by Dr. Pentecost's statements. As to my talk with him about my school and about the committee in Boston, *it has absolutely no foundation whatever*. I met Dr. Pentecost only twice when there was a chance of talking on personal matters; and I most emphatically deny that I said to him anything in regard to the management of the school. I most conscientiously and truthfully assert that I have deceived neither Americans nor Hindus by presenting my work under false colors to them. I stood for the religious liberty of myself and my sisters from the beginning, and, God help me, I shall always defend it. My friends who support this school do so with a clear understanding that it is a free school, and that we shall propagate no particular religion in it. I am most grateful to my friends for having helped me make the school what it is; and, though Dr. Pentecost and others may think it is a Godless institution, my friends and supporters may rest assured that we are guided by God to do the work in this manner, and He has shown us the only way by which we may reach and rescue the high-caste widows from their degraded condition. I am perfectly satisfied with the way in which our association in Boston has been carrying out its work. I do not wish to change the secular character of the school; and so there was no need of my going to Dr. Pentecost and appealing to his feelings to get help. Once, I remember, at one of the mission meetings, Dr. Pentecost came and shook hands with me, and very kindly said that if ever I were in need of help I might write and let him know, and he would very gladly assist me. I thanked him heartily for his friendly assurance; but no word of complaint against our association, or of my recognition of the so-called "Godless" character of my school, or of my being forbidden by you to teach religion, or of my alleged intention to change the course of work, passed my lips then or at any other time.

I am sorry that Dr. Pentecost should have ever said in public what I never said to him. I hope this statement of mine will clear the misunderstanding caused by Dr. Pentecost's misstatements.

With much love, I remain,

Sincerely yours,

RAMABAI.

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POONA, INDIA, Oct. 28, 1892.

*Mrs. J. W. Andrews, Chairman Executive Committee the  
Ramabai Association:—*

Dear Madam:—This morning Pundita Ramabai showed me your letter to her of September 20th.

Dr. Pentecost's statements in regard to Ramabai and her school must have vexed your soul, as you knew they were not according to fact.

First, in regard to her conversion. I became pastor of the M. E. Church of Poona about six months before Dr. Pentecost had his meetings here. During that time Ramabai attended my church, and partook of the Lord's Supper with us. I know that she enjoyed a clear experience of the saving grace of Christ at that time. She was *not* converted at Dr. Pentecost's meetings. She received help from his sermons, and told him so. I was benefited, too; but that does not disprove the fact that I was converted twenty years ago, and have been preaching the gospel more than ten years. At a drawing-room meeting while Dr. Pentecost was here, Ramabai gave clear testimony to her faith in Christ, and said that the way of life was becoming clearer. John Wesley could have said that at the age of seventy, but that would hardly signify *recent* conversion.

For the past year and a half Ramabai has been an intimate friend of my wife and myself, and we are probably as familiar with her life as any European or American during that time. We have seen her under severe trials, and a more

genuine Christian is hard to find. A more humble, unselfish follower of Jesus is extremely rare, even among those who have been trained for Christ from childhood. She is a rare spirit.

She has undergone no change in her purpose regarding the character of the school. It is a secular school, neither Hindu, Mahometan, nor Christian. The Bible stands on the shelf, with the Koran and the Hindu religious books. The girls are free to use any of them, and to worship as they please. Ramabai is a pronounced Christian. The girls know it. The native gentlemen who are her strongest supporters know it, and she often preaches Christ to them. But she is restrained from teaching Christianity in her school as missionaries do in theirs. The reason is that she is reaching a class wholly neglected — a class that the missionaries cannot reach. The high-caste Hindus will not let them teach their widows. If Ramabai were to make her school a Christian school she could not secure any pupils from the high-caste Hindus. She can reach only a few of the millions of India's widows, but she is making a beginning, which we hope will spread until widow education shall be an established thing, and become general all over India. When that comes to pass, this vast class will become accessible to the Gospel. They will be liberated, too, from the bondage and untold sufferings they now endure.

Dr. Pentecost calls Ramabai's school a Godless one, and compares it to the government secular schools. The two cases are not parallel at all. The government is educating the high-caste young men. They are not oppressed; they are accessible to the Gospel. Give them Christian education, and there are far more than it is possible to provide schools for. But start a Christian school for widows, and you will not get one high-caste widow.

You say that Dr. Pentecost stated that Ramabai talked with him after her conversion(?) last summer, and said, "Now, Dr. Pentecost, what *shall* I do if I cannot pray with my pupils?" Ramabai denies this utterly. She affirms that she

had only two personal conversations with him. One was at a little dinner-party at her own house, given that we might eat in true native fashion. The other was at a breakfast at my house. My wife and I heard all the conversation on both occasions. If her school was talked about, it was in the most general manner; and nothing was said about her relations to the committee, or the religious workings of the school. Ramabai is not given to talking over her private affairs with strangers. Two of the facts stated above, viz., that she was *not* converted at Dr. Pentecost's meetings, and that she has not changed her purpose or her relations to the school, would make such conversation very unlikely, at any rate.

I cannot see why Dr. Pentecost should wish to discourage the American people from supporting Ramabai, or in any way reflect discredit on her school. We who are on the ground, and know what she is doing, endorse her work most heartily. She would love to be in mission work, leading souls to Christ as others do, if she did not feel that God had imposed this special work upon her.

Ramabai is a clear-headed, pure-hearted, Christian woman. Support her work heartily. Tell others to do so. By and by you will see that your efforts were not misdirected, but blest of God.

If you want endorsements of Ramabai's work by people in Poona, let me know, and we shall get them, both Christian and Hindu, missionary and secular.

Yours sincerely,

J. O. DENNING,

*Pastor M. E. Church, Poona.*

#### MONTHLY MEETING.

THE regular monthly meeting of the Lend a Hand Clubs was held Nov. 28th, at noon, at the LEND A HAND Office in Boston. There were fifteen representatives present. Mrs. Martine reported that work was being pushed in the rooms

for "Noon Rest." The committee hoped they would be ready to open the rooms the second week in December. There seemed to be much interest evinced in this undertaking, both money and articles having been freely contributed. Mrs. Whitman reported \$191.75 had been contributed since the last meeting, making a total of \$891.19.

Dr. Hale spoke of the Lend a Hand Book Mission conducted by Miss Brigham, and which is doing much good in Virginia and the Carolinas. Miss Brigham's post-office address is the LEND A HAND Office, 3 Hamilton Place, Boston, but she no longer desires books and reading-matter to be sent there. The work of the mission has grown so much that it is wiser to have the boxes sent directly to the towns where they are most needed. Miss Brigham will give all necessary directions for sending these articles. Freight from Boston to North or South Carolina will cost from \$1.00 to \$1.25 per hundred weight.

Mrs. Whitman said that less than two hundred subscriptions had been received for the *Ten Times One Record*. It will be necessary to have eight hundred subscribers to cover the expense of printing it. The committee were not willing to begin publication until this number of names has been secured. A puzzle department will be in the care of Miss Robinson of Lexington, and Miss Kimball and Mrs. Hardy will edit an Open-Air Department.

Dr. Hale announced to the committee the death of a club member, Mrs. Patten, who was well known as Abby Hutchinson, of the Hutchinson family of singers. He said: "It seems but yesterday that we received a visit here from Mrs. Patten and her husband. They called for silver crosses, and that they might be enrolled as workers in the Lend a Hand army. Whether they could enlist 'Tens' they were not so certain. But they wanted to feel that they were helping, in company with so many others. Of course we gladly enrolled their names, and they selected their silver crosses. After a pleasant conversation, as they turned to take their leave, Mrs. Patten took her husband's hand and mine, and as Mrs. Whit-

man and the rest of the office staff stood in a circle together, Mr. and Mrs. Patten sang, so sweetly, 'God be with us till we meet again.' We were all in tears. We wished each other God's blessing and parted. But certainly I did not think that we should not meet again."

A letter was read showing the extreme poverty of a settlement in the northern part of Virginia, where the colored teacher is doing a most noble work among the children. There seemed to be the greatest need of clothing, of books, charts, and school furniture of every description. The committee were much interested, and some of the Clubs were pledged to send relief.

With regard to the Manassas Industrial School, Mrs. Whitman read a circular which has been sent to the friends of the late General Mussey, asking their assistance in the memorial building. Dr. Hale said that he should think that all those who had fought in either of the battles of Bull Run would like to contribute to this "Monument of Victory."

Dr. Hale gave an interesting account of the Harry Wadsworth Club of Springfield, Mass., where he had just attended a public meeting. The report of this Club will be found elsewhere. From Springfield Dr. Hale went to Albany to attend a meeting of Charity Workers. He addressed them on the "Prevention of Pauperism and the Relief of Poverty." Dr. Hale spoke of the Russian Jews, 4,300 of whom have arrived in Boston since the ejection, and yet not one of them can be found in the poor-house or House of Correction. The Jewish Society which receives them has prepared a home where there are eighty beds. The emigrants are sent there at once on landing, obliged to take a bath, and wash all their clothes thoroughly. Sixty per cent. of them are sent away as soon as possible to places which are ready for them, and the remainder are set to work in various ways until permanent places shall open. The society is admirably organized, as the results show.

Individual cases of great interest were discussed by the committee and plans arranged for relief.

The meeting then adjourned.

## CLUB REPORTS.

SPRINGFIELD, MASS.

HARRY WADSWORTH Club, organized Oct. 20, 1882.

As an Oriental workman toils for years weaving in the colors, on the wrong side of the tapestry, without seeing the effect he is producing, following the pattern that is before him, even so we have been weaving together the threads of many lives and influences, and to-night, after ten years, would look upon our work, not as completed, but as, perhaps, beginning to show the dim outlines of what we are trying to accomplish.

So many memories come thronging about us, we hardly know how to sketch the outline of these ten years. The idea of having a Harry Wadsworth Club originated with two young ladies, Miss Mabel B. Atwater, now engaged in Jewish mission work in New York City, and Miss Ella Bartlett, both members of the Memorial Church, who, seeing that at that time but little was done for the boys, talked over the matter in a Sabbath School class, where interest was immediately awakened, and it was decided to organize a Harry Wadsworth Club.

Several gentlemen came to the ladies' assistance, among them one who, from that time, was the devoted friend and adviser of the boys, a second Harry Wadsworth, a living example in our midst of the Christ-life. To him, in God's kind providence, we owe, in a large degree, whatever success we may have attained.

A room was rented on Carew Street, a boarding-house parlor, and there the first meeting was held Oct. 20, 1882. There were twenty-six members present, and the Club organized, the object being, as stated in the preamble of the constitution, "to help others, to help each other, to improve ourselves, to raise money for charitable purposes, the members

promising to use their influence always for the right, and never fear to show their colors, their mottoes being

“Look up and not down,  
Look forward and not back,  
Look out and not in,  
Lend a Hand.”

How we have carried out this four-fold purpose our record will show. In helping others we have every year helped those in need at our own door, sometimes sending coal to a widow, clothing to destitute boys, once a box of clothing over the sea to Smyrna; when it was opened a boy exclaimed, “How did they know I had been praying for an overcoat!” Twenty Testaments were also sent to Smyrna by individual members, Christmas boxes to boys at Mr. Moody’s school, Mt. Hermon, boxes of periodicals and magazines to Indian schools, Hampton not being forgotten. At one time an old colored man received regular donations carried by the boys themselves. This much can be reported, but whether we have learned to live, and do for others, in simple daily kindness and unselfishness, God alone knows.

We have helped each other in many ways, visiting and carrying flowers in case of illness, trying to get boys into the Club who had but little to help and encourage them at home, and finding employment for them when necessary, looking after them when in trouble, but, above all, trying to so live the life of Christ before them that they would be led to follow Him.

For a long time a prayer meeting was carried on by Club members. It was of great interest and well attended, and we are glad to report to-night that a large number are earnest, active, Christian young men.

In the matter of improving ourselves, at one time we organized a singing-class, having a teacher, also a base-ball nine. At every meeting we have an entertainment or practical talk. We have taken a Raymond excursion out West, been to “the tropics,” also visited Madagascar, Samoa, Turkey, Japan, from Edinburgh to London, “have learned



about the colored people of the South," enjoyed "War-Talks," have been interested in dictionary-making, paper-making, newspaper-making, college life, physiology, requisites for business success, the Indians, running street cars by electricity, and have been told how to play base-ball by the highest authority, Mr. Stagg himself. These are some of the practical talks we have enjoyed.

Our benevolent work has been varied, from paying half the tuition of a student at Mt. Hermon to clothing Indians at Hampton; we have shared in paying off the debt of a church, given a summer outing to a needy member, have engaged in various enterprises for raising money, from gathering chest-nuts to sell, to keeping a refreshment-stand during a fair.

Our benevolent contributions in money amount to over five hundred dollars, while it must be remembered that almost all our members have to earn what they give, so that the above amount represents much hard work.

During the first years we met at each other's houses, a vacant store, or a rented room, until at last the one who was our truest and best friend and helper, with the aid of a few others, arranged that we should have a room of our own, and when the Street Railway Company built on Bond Street, a tenement was finished off for our use, and a Boys' Free Reading-Room was opened in March, 1886, the only one in the city at that time. Kind friends assisted us, and since that time the room has been opened every evening during the winter from November until May. We have had excellent superintendents. The present one, who has had charge several years, has done much good work among the boys, having a very helpful influence over them, understanding boys thoroughly. The expense of the reading-room is about two hundred and seventy-five dollars a year, and it is estimated two hundred different boys attend it regularly. The largest attendance any one evening has been eighty-eight. The annual attendance is from three thousand to five thousand, while the total attendance, since the room was opened, has been 21,802. The members of the Club collect annually from certain friends

who give regularly each year, and they give themselves all that they can earn by entertainments and their own donations. One year forty-five dollars was pledged from the members alone. We desire at this time to express our thanks to all the kind friends who have assisted us in so many ways in carrying on this reading-room work.

To-night our members are widely scattered, some in large western cities, some in country towns. About one hundred and fifty young men have been connected with us. Nearly all professions and branches of business are represented. Several hold positions of trust in banks in this city; one holds an important position at the West, superintending the building of electric street railways. Very few have made failures in life. Many are married and settled in homes of their own.

A number of our most tried and faithful workers were among our first members, and never during these ten years have they been absent except when acquiring their professions, or business duties have taken them from home. In the beginning we cared for them, now their strong arms uphold and care for us.

Our record is not all brightness. There are shadows which still linger over our hearts. We know of but one Club member who is no longer living, Frank Poole, and for him death was a happy release. His character was ripe for heaven, and his last years were years of suffering.

Two of our leaders and advisers have been taken from us: Miss Ella Bartlett, one of the original founders of the Club, of strong, unswerving Christian character, tireless, always bearing the Club on her heart. She was taken from us in 1884. No shadow rested upon us again until July 24, 1890, when, after a few days of intense suffering, our beloved leader, Mr. Frank E. King, was suddenly taken from us. Perhaps no better tribute was ever paid him than by one of our members, who said: "I thank God for every moment I was permitted to spend in his presence." Another said: "Words can never tell how the Harry Wadsworth Club will

miss him." We are thankful to-night that Mr. King was given to us, and that his influence can never die, but as the years come and go we love and esteem him more and more for all that he still is to us.

We have received many kind words of greeting from some of our absent members. One of them writes: "It would be very hard for me to tell exactly what the Club has done for me, but that it has been a help to me in more ways than one I can truthfully say. It was in that old Bond Street reading-room that I learned to place confidence in myself, when speaking before an audience. In the numerous debates that we had I was taught to think more quickly and deeply on serious subjects than I otherwise would. As for the Club's influence on me morally, I would say that I fail to see how a boy could associate with such Christian men and women as lead the Club, without becoming better by the contact." Another writes: "I have very pleasant memories of our H. W. C. meetings. The debates and entertainments were instructive and very helpful to us. The mottoes and the spirit of the Club first brought to me the purpose to make my life count for a little in helping others. I regard the Club as the practical and successful means by which kind friends influenced my life for Christ." Yet another says: "As I look back upon the incidents of my connection with the Club, and their outgrowth, I can only say that to take the H. W. C. experiences from my life would mean taking away a large portion of that training and unconscious development that every person experiences during those critical days of boyhood, and which we all hold, in reviewing our lives, to be of the most intrinsic value. 'Twas at the religious meetings and talks of the H. W. C. that I gained some of my strongest views on religious subjects. 'Twas at these meetings I learned to discern true manliness in others, and had born within me the desire to make my life likewise."

One of the mothers says: "The Harry Wadsworth Club always awakens a quick response in my heart, and words are weak to express my estimate of the benefit my boys received

from it. The mottoes, 'Look up and not down, look forward and not back, look out and not in, and lend a hand,' who can calculate their value, if early impressed? It came to them at an age when desire to be like other boys made home restraint a little tiresome, and to be out of an evening at the Club was very welcome, and all unconsciously they soon became interested in doing good to others. They were strengthened in uniform business habits, and things that were good and noble. I cannot tell what may betide them, but I do know that thus far, though they are both in the business and struggle of life, those earnest endeavors have had an inestimable influence for good in directing their lives."

In closing we desire to express our gratitude for all that our kind friend and helper, Rev. Dr. Trask, has done for us. He is truly the friend of the boys, and when we lost Mr. King, Dr. Trask stood by our side, helping and encouraging us to go on with the work, and ever since has been an inspiration to us. During these ten years the name of Harry Wadsworth has represented to us the life of Christ. We have tried to follow our Lord as our example, to walk in His footsteps, and to-night we thank God for giving our beloved friend, Rev. Dr. Hale, the four mottoes which he has given to us.

SPRINGFIELD, MASS.

THE Lend a Hand Society of the Memorial Church is made up of the young ladies of the congregation, and was organized in October, 1885. After organizing the usual mottoes were adopted:

"Look up and not down,  
Look out and not in,  
Look forward and not back,  
Lend a hand,  
In His name."

The purpose of the society is to do benevolent work at home and abroad, and to promote a social feeling among its members.

Sewing meetings are held once in two weeks at the homes of the members. Work has been done for needy families, the Day Nursery, Young Women's Home, Baldwinsville Home, and the Colored Orphanage at Chattanooga, Tenn. An average from one hundred to one hundred and fifty garments are made yearly.

Our benevolent work includes money sent to Miss Closson's school at Talas, Miss Bartlett's kindergarten school at Smyrna, Colored Orphanage at Chattanooga, Tenn., Miss Owen's school, Allandale, S. C., Mrs. Richardson's school, Marshallville, Ga., the Ramona Indian School, Santa Fe, N. M., the Hampden County Children's Aid Society, Italian Mission School in city, to Jacob Feischman for a Hebrew Church in New York, French Protestant Church and Young Women's Home of this city, aid to needy families, aid to Parish House Fund, aid to sick families, aid to families made destitute by fire, aid to young women at Northfield, rent for sick or unfortunate families. Sent one family into the country for a short time in summer.

We regularly supply *Century* and *Harper's Bazar* to Young Women's Christian Association, also papers for the Bond Street reading-room. A yearly distribution of food at Thanksgiving to needy families in our neighborhood is made. An average of forty families are supplied with a good dinner.

Three meetings during the year are devoted to mission news. The society has been greatly helped by having missionaries present to tell of their work. Visitors who are interested in the work of the society are most welcome at any of the meetings.

The society numbers 69 active members and 147 honorary members. The active members attend the sewing meetings, and pay a fee of 25 cents a year. The honorary members pay 50 cents, and have the privilege of lending a hand whenever there is an opportunity. The society gives a reception to the honorary members once a year, that they may become better acquainted and understand something of the work being done.

During each year an entertainment and fair are held. The entertainments have consisted of Mikado Bazaar, Box Sale, Quaker Fair, and "C" Supper. Dramatic entertainments consisting of scenes from Tennyson's "Dream of Fair Women," and travesty on Shakespeare, scenes from "Our Mutual Friend" and "Nicholas Nickleby," a farce and scenes from the "Courtship of Miles Standish." Concerts have been given by the Ruggles Street Quartette, of Boston, and the Odean Concert Company.

The amount of money raised during the seven years of the organization of the society, and used for benevolent purposes, amounts to about \$1830.00. We hope to increase our work this coming year, and to promote a kind and Christian spirit toward each other, and to Lend a Hand whenever an opportunity is afforded.

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CORINNA, ME.

MRS. M—— writes: "What do you think of our floating for a while under the name of The Thistle-down Club? We want a title that means for us to flourish in rather sterile soil, and that, though we do get some drenchings of cold water, we can shake out little white sails of hope and love, and settle down on some new spot on somebody's heart; or if they rain on us too hard we will sink down, and undermine by roots they do not suspect, till we burst out lusty and green, and they have to yield to us, anyway. It also denotes our wandering habits, in holding our meetings from house to house."

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PROVIDENCE, R. I.

OUR society of Little Helpers wishes to send a short account of what it has been doing since the last report was sent. Although it may seem but very little to others who have done so much, yet what has been accomplished has been

a means of keeping the children together for the past six years, consequently we do not feel that our efforts have been entirely in vain.

Each year the society agrees to contribute whatever it can afford toward the support of the church, and in order to do this it has met on Saturday afternoon either to sew or do some other kind of work. At one time there was a call from the hospital for small cushions or pillows to be used for the comfort of the disabled. These the children were glad to make.

In the May-basket season they were interested in making May-baskets. A large box packed with these pretty colored baskets, each filled with candy and bearing the name of a child, was left at the door of the temporary home of the Society for the Prevention of Cruelty to Children. A committee of the Little Helpers had previously called at the Home to ascertain the number of inmates, also the names, so not one little one was forgotten. The expense connected with this affair was slight, and when the baskets were completed they presented a very pretty appearance.

During the year little entertainments have been given in which the children could participate. At Christmas time an enjoyable cantata was given, which was quite elaborate in its production. A good sum of money was realized from this, part of which was given to the church and the balance put into the general treasury to be used when needed. The annual sale was held in May, which closed the season of 1892.

We would like some suggestions in order that the meetings may be attractive and the interest kept up. Anything that you can offer in this line will be greatly appreciated.

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### NOON-DAY REST.

THE Lend a Hand Clubs have, for nearly two years, talked of a Noon-Day Rest in Boston, where working-girls could enjoy their lunch or dinner in the middle of the day. Such a place they felt should be in the heart of the city, convenient of access, and made as pleasant for them as a home. It is no

easy matter to gather the funds for such an undertaking, and it is certainly never worth the while to open such a place without funds enough to secure a fair trial. A committee of ladies was appointed by the Central Lend a Hand Committee with instructions to add to their number.

The committee has worked with great diligence, rendering reports at the monthly meeting of the Lend a Hand Clubs, and our readers have been kept informed of how fast the work was progressing. This autumn the committee announced that suitable rooms had been secured, and as soon as the necessary changes and repairs could be made the Noon-Day Rest would be opened. In the meantime sufficient money had been given by friends of the enterprise to assure the Clubs that the undertaking could not fail for want of capital.

On the first Sunday of December the president of the Clubs, the committee, and a few invited friends gathered to dedicate this new home. The next Wednesday, December 7th, the rooms were opened for use, some members of the committee being present to give a hospitable welcome to such girls as came. The rooms are bright, sunny, and cheerful, the walls tinted with blue, and the china matches. The little round tables are tastefully laid, and the food is of the most nourishing kind. A small adjoining room is arranged as a sitting-room, where a piano, books, and a work-basket are at the disposal of the girls.

The patronage has steadily increased since the opening day, and the girls express great satisfaction in having so pleasant a place to spend their noon hour. The committee has deemed it wise to have its patrons become subscribers, paying ten cents per week for the privileges of the rooms. A subscriber will be at liberty to bring her lunch or buy it there, as she may choose. If the former, she pays none too much; if the latter, she saves more than her weekly fee.

The committee are more and more convinced of the need of such a place. Every day some of them are present to welcome and talk with the girls. Not only does this provide a



resting-place much needed, but it brings all the co-operators into friendly companionship and acquaintance.

### ALBANY BOYS' CLUB.

BEFORE entering upon this work the most careful inquiry possible was made as to its need here and the results attained in other cities. The work as planned and executed aims to cover a field for which absolutely no provision was heretofore made; hence it conflicts with no work philanthropic, religious, or educational, but reaches below, and seeks to be a feeder and helper for all. Its work is amongst boys, under sixteen years of age, who are upon the streets through lack of home or home restraint.

It must be borne in mind that this is not a work of days or months, for the changing of habits and influencing of lives for good require, sometimes, years; nor can we always behold results.

Just five months have elapsed since the opening of the well-adapted rooms at Nos. 19 and 21 North Pearl Street, during which time the rooms have been opened ninety evenings.

Eleven hundred and seventy-six different boys have been enrolled, and have made 7,631 visits.

The first result is in the matter of cleanliness; where fifty were wont to wash in an evening, only ten require it now.

Then there is a grand improvement in manners in general, in the rooms, and in particular boys on the street.

Obedience to three rules is required: cleanliness, order, kindness.

The daily visits of the superintendent to police court have been productive of much good. Full record is had of fifty-seven boys who have been arrested (fifty-one since September 7th); twenty-five have been drawn into the Club.

On June 26th one boy was returned to his friends in New York, and an honest life. Six boys have been in the care of

the superintendent during a probationary period, and thirty others are still being looked after.

Forty-four were discharged; five cases are pending, and eight were sentenced to reformatory institutions, but are still within reach of regular monthly letters from the superintendent.

One hundred and twenty-three boys have opened accounts in the savings bank, in which has been deposited \$37.20.

Work has been secured for ten boys. Innumerable individual cases could be cited. One has joined the Y. M. C. A.; another brought to attend night school, while a third has been influenced to engage in some regular work, while there have been changes in the manners and dispositions of numbers.

One father, unsolicited, spoke of the good the influence of the Club had done his boy. Two brought their boys, and nine parents have asked the superintendent's advice and influence for their boys.

Not a parent of the many who have been visited, but has been glad of the opportunities, and hoped, for the sake of their boy, for its continued success.

The library, thanks to the thoughtfulness and generosity of the ladies, is being well equipped.

Twenty-five hundred dollars is needed for this first year's work; \$860 has been subscribed.

Now we want to start the classes and go forward with the higher part of the work.

CYRUS C. LATHROP,

*Secretary.*

## DANVERS LUNATIC ASYLUM.

### REPORT OF CONSULTING BOARD.

*To the Trustees of the Danvers Lunatic Hospital:—*

It is now eleven years since the trustees of the hospital appointed twelve physicians, men in general practice, taken from different parts of the state, as a "Consulting Board of Physicians of the Danvers Lunatic Hospital." We were sup-

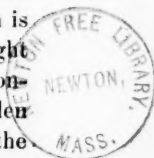
posed to take such interest in the treatment of the insane as would make us willing to give the time needed for the duties of the position. We feel that we have been fully repaid for the time given to our visits. No one can walk through the wards of the hospital, and listen to the intelligent and instructive remarks of the attending physicians, and not feel that his time has been spent most profitably to himself.

We think that the name of "Visiting Board" would indicate the nature of our duties more correctly than "Consulting Board." The general practitioner who treats comparatively few cases of insanity would not be competent to advise those who make their treatment their life-work; but, on the other hand, he has the opportunity for knowing the wants of the public more thoroughly than the trustees or the medical staff can know them. We stand, so to speak, between the managers of the hospital and the public. This is our position, as we understand it, and from this point of view report.

It gives us pleasure to bear our testimony to the executive ability, the high professional talent and attainments, and conscientious discharge of duty of the superintendent and medical staff; and when we look at the pay-roll, as published in your annual report, we wish it might be so amended that such men could not be tempted to leave us for more lucrative positions.

With the general condition of the hospital, its cleanliness, its sanitary condition, the orderliness of the inmates, and their general appearance of comfort, we are favorably impressed.

One of our board writes as follows: "One who visits the asylum in summer or early autumn is sure to notice the successful work of the florist, in maintaining, at surprisingly low cost, the large and beautiful flower-garden. This garden is visible from some window of every corridor of the eight buildings, and is a most gratifying effort to relieve the prison-like aspect of the brick buildings. Much of the garden work has been done by the patients themselves, under the florist's direction. The beneficial influence of such work in



diverting a weakened mind from its tyrannizing delusions is itself of great value, while its product gives a refreshing pleasure to many an inmate who sees its beauty. We hope that nothing will be permitted to interfere with the maintenance of this bright spot in the surroundings of these afflicted persons. The increasing attractiveness of the grounds brings on Sundays an undesirable number of visitors, some of whom, from curiosity, draw the patients into conversation and objectionably excite them. We hope that restrictions will be placed upon this inclination of the public to make a pleasure resort of these premises, that it may not be found necessary to discontinue the floral decorations which attract them."

We think that the treatment of the criminal lunatic should be different from that of the ordinary lunatic, and should be conducted in an establishment specially arranged for the purpose. He is secluded because he is a source of danger to the community outside, and, unless closely restrained, may prove equally dangerous to the smaller community of which he has now become a member. He requires constant surveillance, must be carefully watched, and often isolated. Of course he must be treated kindly, but he cannot be allowed to roam through the corridors and engage in employments that are permitted to the harmless people whom we see at Danvers. We have no means of dealing with criminals at such a hospital as ours; they need greater restraint and more thorough isolation than we are able to give them, and require more numerous as well as more experienced warders than we can afford; in short, they should be provided by the state with special quarters. The presence of such persons in the hospital cannot but interfere with privileges to which the other patients are justly entitled.

The evil of over-crowding we have spoken of in former reports, and we again bring the subject to your notice. We doubt not that you are alive to its importance, but that the evil is unavoidable, and must continue until the state shall provide larger accommodations for its insane.

The expediency of having a common dining-hall has been

suggested by some of our board, and we ask you to consider the subject.

As an asylum for the chronic insane, the incurables, we think that our institution provides for the comfort of its inmates perhaps more abundantly than many of them would be provided for in their own homes, even if they were well, but as a hospital for acute, curable cases something more is needed; that is, a larger number of intelligent, skilled nurses,— not keepers, but nurses.

To give a better idea of our meaning, suppose a case of common occurrence. Miss —, aged thirty, occupation teacher, after a course in the Normal School, began teaching at the age of twenty on a salary of six hundred dollars a year; increased to eight hundred. Has herself and widowed mother to support. Ten years of work and the worry so common to her sex have begun to tell upon her health. She becomes 'despondent; thinks that she has not done her duty; thinks of her school when she should be asleep, and dreams about it when she *is* asleep; loses appetite; wishes she were dead; refuses food; and, in short, develops acute melancholia, with suicidal tendency. A physician, perhaps one of our board, is called to advise. Now such a case as this would generally, under judicious care, be curable. In exceptional cases, where means are ample, such cases can be treated at home; but the large majority have their best chance for recovery in a well-equipped hospital. In our supposed case (too real) means are wanting to pay for treatment in a private asylum. The treatment would be essentially a tonic one, physical and moral. Food, rest, and at the right time exercise in the open air. The patient must be constantly watched, without being annoyed. For all this would be needed an intelligent special attendant. Now, if our teacher had met with an accident which required surgical treatment, or been attacked by acute disease like typhoid fever or pneumonia, she could have, in one of our general hospitals, in addition to good professional care, for what she could pay, or, if need be, for nothing, everything *necessary*, as freely as if she

had unlimited means at her command; but, with this mental disease, can she have in any state lunatic hospital (for we assume that Danvers is as well equipped as any of them) all that is *necessary*? We think not. She can have the best professional advice, but this is not all that is necessary. There must be skilled nurses to make the treatment complete.

We repeat what we said in a former report: "As a refuge for the chronic insane, we may justly be proud of the Danvers Asylum. Many of its inmates are better lodged, fed, and cared for than ever before; but as a hospital for acute cases it (as probably all the state hospitals) is deficient. It seems to us that an institution with the wealth of the state behind it should be as well equipped as any endowed institution, and that the insane poor should want for nothing essential to recovery. We think that there should be special buildings and attendants for recent acute cases, where such could be observed and treated as circumstances might demand; in effect, that insanity should have as good a chance for curative treatment as other diseases now have in our general hospitals."

It will be asked, What do you suggest to meet the want?

Again referring to the pay-roll,\* we see that "female attendants" are paid (\$13 to \$20 a month) but a trifle more than "kitchen girls" (\$12 to \$16 a month), and less than "female cooks" (\$20 to \$25 a month). Not a great inducement for *good* nurses to engage, certainly.

Referring to the report of the trustees for 1889, we find that Massachusetts expends less for the care of her insane than most of the other states. Surely, in view of this fact, it would not be unreasonable for the trustees to urge upon the Legislature such legislation as would compel towns and cities to pay a considerably larger sum than they now pay for the support of their insane poor. The penuriousness of towns in this matter of the insane poor is well known to those who have had much experience with them, and we believe that if this subject could be brought to the notice of the pub-

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\* For 1891.

lie the evil would be corrected. We therefore suggest to the trustees that they should continue to urge upon the Legislature such action as will relieve the want.

One other subject we would speak of, although the evil is one over which the trustees have no control. Some years ago, with a view to prevent unjust restraint of persons charged with lunacy, the commitment of the insane was made (and we think very properly) a judicial proceeding, providing, however, for competent medical certification. The proceedings necessarily take some considerable time. The patient is generally brought to the court-room, and, after examination by the judge, while awaiting conveyance to the hospital, is too often confined in some place totally unfit for such a purpose, being no other than one of the cells used for the detention of criminals and those under arrest and awaiting trial. We suggest that every court-house where examinations of the insane are held should be provided with rooms specially prepared for this purpose, that no one should have the pain of seeing an unfortunate friend treated as a criminal.

Respectfully submitted, on behalf of the Consulting Board.

BENJAMIN CUSHING, *Chairman.*

Boston, Sept. 30, 1892.

#### A POPPY GARDEN.

A Dainty little book in silver and white lies before us. It is by Miss Emily M. Morgan, of Hartford, and published in behalf of "Heartsease," a summer home for working-girls. It does not, however, need to have its object explained, in order to be read. It is a sweet, natural little story, telling the work that the bright, flaunting poppies wrought during a single season, the happiness they brought, and the contentment. It all seems to be in the natural order of things, and not in the least forced. How little does one know what will warm and touch the heart and work the miracle of a new life in another. As a lesson, we all need to learn it; as a story, we will all like to read it; and as a help to "Heartsease," we should all like to purchase a copy.

## LEND A HAND MONTHLY.

EDWARD E. HALE, D. D. . . . . Editor in Chief.  
JOHN STILMAN SMITH . . . . . Manager.

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### JEMIMA WILKINSON.

In LEND A HAND for January we shall publish a new and original biography of the seeress, Jemima Wilkinson, the founder of the Religious Association at Friend's Mill, in the wilderness of New York, at the end of the last century.

We shall at once show up a portrait of Jemima Wilkinson. It is a handsome print taken from an excellent painting, for which she sat to a good artist.

The price of early copies of this print is one dollar. All subscribers to LEND A HAND who send their subscriptions for the next year before February 1st, will receive a copy of the print free, if they ask for it.

Subscribers who prefer, may receive our portrait of Father Damien, said by Mr. Clifford to be the best published; or our portrait of Dr. Joseph Tuckerman, or our portrait of Dr. E. E. Hale.

### EXTRACT FROM THE PRESS.

LEND A HAND.—Edward Everett Hale's "Magazine of Organized Charity" is the best practical exponent in that field of Christian labor. We commend it heartily to all engaged or interested in philanthropic work. It is healthy, practical, sensible, and wide-awake from cover to cover. There is no crankiness or cant or pessimistic malaria in it, but it is full of practical Christian benevolence and common sense.—*Literary Observer.*